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# LEAH HIRSIG'S THREE CHAPTERS IN MY LIFE



Containing the "Diary of Babalon"

Note my remarks on P. 165.

Edited by Jon Lange

Rise up. Set Silence! be your Word. Close the



Leah Hirsig in 1925

(Cover shows Aleister Crowley's portrait of Leah,  
entitled *Dead Soul*, c. 1919, New York City.)

*THREE CHAPTERS*

*in*

*MY LIFE*

by

LEAH HIRSIG

Containing the “Diary of Babalon”

Edited with an Introduction

by

Jon Lange

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Dedicated to Our Lady of the Cup.

## Introduction

Leah Hirsig was probably the most famous concubine of Aleister Crowley, fulfilling the role of his Scarlet Woman for five years, not long after they first met in 1918. Like most things in life, this role was not permanent. Crowley was never a man to hang on to one woman for too long, with Leah quickly being superseded by a replacement. He deserted her at a critical period in her life, leaving her to her own fate on September 20, 1924. The following pages chronicle the break-up of their relationship, hence her diary is also known as the “Desertion Diary.” It paints a picture of a young woman going through four months of a very painful, traumatic experience, full of emotional upheavals, to the point where she feels she is dying as she slowly comes to terms with the fact that the relationship they had is over: The Beast 666 no longer loves her.

Like all disciples following under the dictatorial regime of Crowley, Leah, as everyone else who joined his order, the A.·A.·, kept a diary, not only of magical workings, but also of mundane things which were affecting her. Often these diaries can make fascinating reading, giving an insight into the mind of the person who is recording every moment of their life. This diary is no exception. It is filled with interesting titbits, giving a rare glimpse into the psychology of an important adjunct in Crowley’s life, and demonstrates Leah was an exceptional woman.

Leah Hirsig was born on April 9, 1883, in the town of Trachselwald, Bern, Switzerland. She had nine siblings when her mother Magdalena decided to move to America. She took Leah and her five sisters to New York City when she was only two years old. Leah was not particularly exceptional academically; she passed her grades at a reasonable level to enter her chosen profession, teaching music at a school in the Bronx.

Like her older sister, Marion, she had a strong interest in the occult from an early age. This interest led her and her sister to pay a visit to Crowley in the spring of 1918. He was staying at the then fashionable area of Manhattan called Greenwich Village where he had been working as a writer, contributing articles to various magazines, including *The International*, which he ended up editing, basically overhauling the magazine, turning it from a routine, run of the mill society journal to a powerhouse of occult philosophy, centring on the promulgation of the Law of Thelema. As soon as the pair met they felt an immediate attraction to one another. It was not long before Leah sought him out again and ended up staying with him at his rented apartment in Washington Square.

Leah was duly initiated into Crowley's brand of magick. He painted her as a "dead soul," a portrait she was very proud of. (See cover.)

In the summer of 1919 Leah was conferred as the Beasts' new Scarlet Woman, taking on the magical name of Alostrael, "the womb (or grail) of God." She would write in her diary of 1921: "I dedicate myself wholly to The Great Work. I will work for wickedness, I will kill my heart, I will be shameless before all men, I will freely prostitute my body to all creatures." This attitude, being wholly devoted to the Great Work, was augmented under the auspices of Crowley, the Beast himself, for whoever came into contact with him, it was like tuning into a current; it was not so much what he said or told his disciples, but really what emanated from him. For most of them, he was *the* 93 Current which had been initiated in 1904 by the reception of the *Book of the Law*, a book Leah took to heart—throughout the diaries reproduced here she quotes from it voluminously. She sought to maintain her status as the Scarlet Woman, as espoused by this book, determined to help usher in the New Aeon of the Crowned and Conquering Child. Later she was to identify herself with the goddess Babalon, and was so united with it spiritually she was led to believe she had finally found her calling, her real vocation in life.

In the autumn of 1919, Leah gladly resigned her position as a school teacher in New York and headed for Europe to be with Crowley, joining him in France while he consulted the I Ching to decide where to settle down permanently. It indicated the small fishing village of Cefalù, in the northern part of Sicily. There they set up their little commune dedicated to establishing the Law in April 1920. The villa (actually a converted farmhouse) was rechristened the "Abbey of Thelema." She brought her young son Hansi, or Hans Hammond, with her. The boy had been born on November 13, 1917, and was the result of her previous marriage to Edward Hammond, the fate of the father being unknown. She also had a newborn daughter by Crowley called Anne Leah, nicknamed Poupée, who was born in Fontainebleau, France, in January 26. Unfortunately,



due to health issues, the baby would die at a hospital in Palermo a few months later, on October 15, 1920. It wasn't something she or Crowley would ever get over. Although they did try for another baby, Leah sadly suffered a miscarriage, so she never had another child by him.

However, any new arrivals who came to the Abbey at Cefalù were to be adopted as magical children, by the pair of them. If it was a young man, then Leah became the adoptive mother. Her first magical son was Raoul Loveday, a 23-year-old Oxford undergraduate, who came to the Abbey towards the end of 1922, bringing with him his less than enthusiastic older wife Betty May. He proved to be a remarkable student with a natural aptitude for magic, and therefore had a promising career ahead of him, possibly even being a successor to Crowley's throne. Early the following year, due to an infection (he suffered with enteritis after drinking water from a spring), Raoul died after a short illness in February. His distressed wife returned to London with lurid stories of happenings at the Abbey. Interest in the activities at the Abbey had previously been galvanised by the tabloid press, and they gloated over the salacious details she offered them, placing the death of Loveday squarely on Crowley's shoulders which initiated a campaign to have him expelled from the island by Italy's less tolerant Fascist leader, Benito Mussolini.

Loveday would soon be replaced when Norman Mudd arrived, a man who would go on to not only be her magical son, but also her friend, companion, and lover after Crowley's desertion.

As has been noted by several writers about Leah's time at the Abbey, many of them have stated if it had not been for her the Abbey would not have achieved half of its goals. Frater Hippokleides (writing in 2003) noted: "At the Abbey, Hirsig was instrumental in guiding Crowley, the Prophet of the New Aeon, to a deeper understanding of the Law of Thelema. At a time of despair, Crowley wrote, 'What really pulled me from the pit was the courage, wisdom, understanding and divine enlightenment of the Ape herself. Over and over again, she smote into my soul that I must understand the way of the gods... We must not look to the dead past, or gamble with the unformed future; we must live wholly in the present, wholly absorbed in the Great Work, "unassuaged of purpose, delivered from the lust of result." Only so could will be pure and perfect.'"

"The Ape," or "Ape of Thoth," was the name Crowley gave to Leah. She was his muse who sometimes seemed to have a better understanding of the way of the gods than he did.

Like many of the women in his life she was beneficial in getting something to happen. Through Rose Kelly, his first wife, he received the *Book of the Law*. Through Mary d'Este Sturges he was instructed to

write *Book Four*. And through Leah he was inspired to write his first full-length work of fiction, *The Diary of a Drug Fiend*, which he dictated to her whilst they were staying in London. She wrote it down long-hand, which was then typed up by Crowley's secretary, the whole novel being completed in the space of 21 days. She also helped him to get started on his next important piece of work, his autobiography, or what he called his autohagiography, the work of a saint, referred to in her diaries as "The Hag," only the first two volumes of which were published in 1929, five years after the diary ends.

Another piece of work connected to Leah was penned by Crowley after he consulted the I Ching to determine if she really was the Scarlet Woman announced in the *Book of the Law*. It confirmed in his mind she was, and he stayed up all night writing a poem of 666 words (including the title) praising his newly chosen one which he entitled *Leah Sublime*. It is worth quoting this passage:

Spend again, lash me!  
Leah, one spasm  
Scream to splash me.  
Slime of the chasm.

In her diary, during what she calls her "death period," she likens parts of her life to a spasm, an involuntary muscular contraction, a convulsive movement of the body, as if undergoing death. Three parts of her diary have the heading "Spasm."

Also, later on in the same poem we read:

Stab your demoniac  
Smile to my brain!  
Soak me in cognac  
Cunt and cocaine.

This is a phrase Crowley would paint on the wall of his room at the Abbey. It was as if he was madly in love with that part of her anatomy. Indeed, he called her vagina "the Hirsig patent vacuum-pump." There was obviously something about it he considered quite exceptional, and this may give a clue to the real purport of the role of a Scarlet Woman in the cult of Thelema: she has to have a vagina that acts like a vacuum pump, to not only suck up the seed of her partner, but also his ideas, thereby helping to manifest them. That is the role of Babalon *per se*, as reifier, she who brings down to this plane, thereby earthing the current.

In the same way that a woman cannot give birth without taking into her body the seed necessary to complete the operation (in the matrix

Mother Nature has provided), so too can no idea be born on this plane unless it enters a fit and ready matrix. And this is the role of all Scarlet Women in Thelema. It involves the by-play of Hadit (as the manifestor, or seed with the capability of production), Nuit (as unmanifest, the universal womb) and Ra-Hoor-Khuit (as the manifest, or child borne of that union). Nuit is the celestial goddess; she represents all potentiality. Babalon, on this plane, is the earthly incarnation of that goddess. Hadit is the consort, her bride, who ever seeks to unite with her to bring about the right experience, each union producing the child, the *khart* or dwarf-self, represented by Ra-Hoor-Khuit, thereby making the unmanifest manifest. The only way the Scarlet Woman can do this is by becoming pure vagina in the sexual rites. She must so identify herself with that part of her anatomy she becomes it, totally abandoning her secular persona to be Babalon, the wielder of the cup, as represented by her sexual organs, her yoni being a perfect complement to the lingam of the Beast. Note that these two roles, Beast and Scarlet Woman, are not persons; they are titles of office, she being the Beast's feminine counterpart, charged with aiding him in realising the New Aeon.

Unfortunately, for one reason or another, Leah ultimately failed. And it was typical of Crowley to blame these women he had to work with rather than his own inability to manifest the current as fully as he wished. He scorned some of the weak, inexperienced and incompetent women whom he considered were not up to the job (there were many dubious cases he thought of in that role). If only they were more grounded; if only they had less hang-ups; if only they weren't so attached to their egos. Out of all the ones who did take on the mantle of Scarlet Woman, in hindsight Leah was undoubtedly the best; her skills, personality, and interests, made her adept at inhabiting this role. She was also one of the longest to serve the Beast in that position.

She helped him undergo one of the highest initiations possible for any man to face whilst still remaining incarnate; that of Ipsissimus, witnessed by herself in the spring of 1921. At the same time she was ceremonially proclaimed Babalon. She forced him to eat her own excrement as a sign of non-individuality, for the magician who has reached the highest level of initiation is incapable of distinguishing any one thing from any other; a turd on a plate is no more repugnant to the senses than a jam tart. As part of her oath, quoted above, she also allowed a goat to copulate with her at the Abbey, corroborated by Crowley in an entry in one of his unpublished diaries, something seized on by the tabloids, thanks to Betty May's account. (According to Symonds, *The Beast 666*, 1997, p. 299, he was attempting to re-enact a scene Herodotus mentions in his *History*, the result of such copulations to produce a prodigy, which is absurd.)

### THREE CHAPTERS IN MY LIFE



207 Boulevard Raspail

But come June 1924, Leah, who had stayed loyal to Crowley as his Scarlet Woman, even during their financial troubles (Crowley was so broke he was forced to wear the only clothes he had left, his Highland gear) and painful surgeries for his asthma, the two of them soon found their relationship becoming strained. Around this time she wrote in her diary, his “rasping voice so jarred me that I wanted to scream.” On 16 September, 1924, Crowley presented Leah with a replacement, a new Scarlet Woman, Dorothy Olsen (1892–1963).



One of the hotels on Avenue du Maine, Paris, where Leah stayed

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The two of them had already met in Paris, at 207 Boulevard Raspail, mentioned in her diaries as “the 207 affair,” and where, after his expulsion from Sicily, Crowley ended up staying. After leaving there to take up residence with his new concubine elsewhere, many of their things, including some of Leah’s belongings, were left behind. When she abandoned the Abbey at Cefalù, she returned to Paris, staying in cheap hotels, but ensured that come October 6, when the lease was due to expire at 207 Boulevard Raspail, she got everything back, including the original MS of the *Book of the Law*.

Although Leah and Crowley did split up, she never abandoned her commitment to Thelema. Her diary entries here show her unrelenting devotion to the Great Work, a renewal of her magical oaths, and her ongoing invocations of Ra-Hoor-Khuit. She continued in consecrating herself as the bride of Chaos, Babalon, identifying with the goddess, in this way depersonalising her own feelings, elevating them to the plane of the gods. It was her way of dealing with powerful emotions, some so powerful she was sure she was dying, convinced that she was on the brink of physical death. But this is to make the mistake of confusing the planes. Such feelings can be precipitated by any catastrophic event, including a bereavement, where it feels as if you are dying; a big part of your life has been eroded away. Those outer dominants we identify with have been removed, therefore we can no longer relate to them, forcing us to make a transition and move on to the next phase of our lives. This is something all magicians experience as they cross the Abyss, that gulf which separates the manifest from the unmanifest, where the old self one identified with is annihilated (in Thelemic terms, draining one’s blood into Babalon’s cup), so one can be reborn as a Magister Templi on the other side. Ironically, although she may have felt like she was dying, Leah would in fact go on to live for another fifty odd years, outliving the Beast by nearly three decades.

In 1925, the year after this diary ends, Crowley asked Leah to once again serve as his scribe and secretary for a short period. She readily accepted, still quite happy to give assistance to the Beast for the furtherance of his work and the promulgation of the Law of Thelema. As he noted in his diary at Cefalù, “She loves me for my work... She knows and loves the God in me, not the man; and therefore she has conquered the great enemy that hides behind his clouds of poisonous gas, Illusion.” She saw beyond his personality, seeing that he was the embodiment of the current; and that was more important than his own idiosyncrasies.

Prior to that, Leah was forced to stay in one hotel after another, even getting kicked out of one, often relying on friends to help her out. In September 1924, having been deserted by Crowley, Leah moved into

room 44 at a hotel on 64 Avenue du Maine, Paris, where she started getting her diary together. It had been written by hand. Upon receiving a typewriter, she started typing up all her entries, and this helped her to get a better perspective on her life. Around this time there were slanderous rumours that she was forced into prostitution to get by; none of these have been corroborated. Sutin, in his book on Crowley, *Do What Thou Wilt*, rejects any such assertions. They were initiated by Crowley's very unsympathetic biographer John Symonds. (See *The Beast* 666, p. 401.) Besides, Leah, like the Beast, always managed to fall on her feet and find a way of making ends meet. She summoned her magical son, Norman Mudd, to join her. On September 30 he was by her side to aid and also comfort her. In October the pair moved to 8 Jean Baptiste Clement where they regularly practiced sex-magick.



8 Jean Baptiste Clement, where Leah and Mudd stayed

It is worth mentioning something of Mudd here and how his life intertwined with hers, even though they were essentially poles apart. Also, there are various references to him throughout the following pages which cannot be understood unless we know something of his history.

Norman Mudd (1889–1934) was a Cambridge-educated mathematician who had been born in Prestwich, Lancashire. He attended the Ducie Avenue School where he earned a mathematics scholarship to Cam-

bridge. He entered Trinity College in July 1907. As a young man, he wasn't particularly handsome and seemed to suffer from low self-esteem, often introducing himself to others as, "My name's Mudd," but he was a shrewd, intellectual thinker and could often talk for hours on various subjects. In December 1910, Crowley, who had also been at Trinity, returned to Cambridge with a view to getting some of his books distributed there. It was here he met up with Mudd who recalled, "I then understood for the first time what life was or might be; and the spark of that understanding has been in me ever since, apparently unquenchable, always working." Impressed by Crowley, fourteen years his senior, he there and then decided that magic was the one thing he had encountered which gave his life a meaning. He willingly helped distribute Crowley's books on campus, despite the Beast's sinister reputation (Crowley would later be banned from Cambridge). When he left Trinity, Mudd took up a professorship at South Africa's prestigious Grey University College at Bloemfontein. There he became the head of the Department of Applied Mathematics from 1911 to 1912, despite suffering from a sporadic series of depressions. In 1915 he lost an eye having contracted a gonorrhoeal infection. Then from 1916 to 1917 he was head of the Department of Pure Mathematics, and even wrote a critical assessment of Einstein's theory of relativity. But nevertheless, he still remained unhappy, so he decided at the end of 1920 to take time out and seek his old graduate; he hadn't seen for a decade.

On his return to England he purchased a copy of the new *Equinox* journal, vol. 3, no. 1, also known as the *Blue Equinox*, which had been published in Detroit in 1919, and went there in January 1921 believing Crowley was still in Detroit. Instead, he found only Charles Stansfeld Jones (Frater Achad) and W. T. Smith who were now running the local branch of Crowley's order, the A.·A.·., where they duly initiated him as a Neophyte, taking on the magical name *Omni Pro Veritate* (All for Truth), or "O.P.V." as he is referred to throughout these diaries. Crowley had gone back to England; Mudd followed hot on his trail, arriving there in February. It was several months before he finally received an invitation to join him at Cefalù. He arrived there in April 1923.

Crowley at the time was looking for a secretary, somebody to deal with all his paperwork. Instead he found Norman Mudd one of the most challenging people he had ever met. As a mathematician, everything had to be logical, yet he was keen to apply his knowledge of mathematics to the *Book of the Law* itself, and dissect it for proof of its real authenticity. Despite their reservations, Mudd later became one of Crowley's most devoted (and critical) disciples.

Whilst staying there, Mudd and Leah accompanied Crowley to the

Commisario who had summoned his presence in person. He was duly informed he had one week to finish his affairs on the island and leave. It was pointed out that the order pertained only to Crowley himself and not his entourage. This had been the direct result of the tabloids and their vituperative attacks against Crowley's name.

Lord Beaverbrook, who was the publisher of the *Daily Express* and the *Sunday Express*, had been running an intense "smear campaign" against Crowley, thanks to the notoriety of his novel, *The Diary of a Drug Fiend*, which was denounced as an immoral book. "His article misrepresented the moral purpose of that work, as recognised in numerous reviews of it by men of letters in reputable journals: it was an orgie of salacity and, in essence a lie." There were other lies printed by the paper, including a story that the women staying with him at Cefalù—when desperate for money—would often prostitute themselves on its streets or do the same in nearby Naples. Also, Crowley was accused of having been imprisoned in America for "procuring young girls for a similar purpose." Due to this calumny, the publisher of Crowley's novel, Collins, refused to publish his autobiography, of which 600,000 words had already been written, "in circumstances of extreme difficulty and hardship." The completed first draft was ready in September 1923.

On April 30, 1923, Crowley had written a new will, leaving all his possessions to Norman Mudd. He then consulted the I Ching about his next course of action and was advised to go to Tunis. He left the Abbey taking Leah with him, leaving Mudd and the other residents behind. Crowley spent the spring writing and experimenting with drugs. He dictated the essay "Ethyl Oxide" to Leah, something she would try herself (as noted in her diary). He also made another attempt at writing a commentary on *The Book of the Law* (also noted here). On June 20 they were joined by Mudd who was forced to share a room with Crowley. This did not bother him as it gave them time to talk; Mudd made endless notes. It was not long before Crowley espied someone else to woo, Aimée Gouraud who would become good friends with Leah when she moved to Paris. At the same time Mudd realised he was now in love with Leah. Crowley's reaction to this was that Mudd had lost all reason and set up an "Act of Truth" to help the poor man regain his mental faculties. This "Act of Truth" was to make him realise that the Great Work was more important than all other mundane considerations. Mudd wrote it up as an oath, and signed it, witnessed by Leah and the Beast. To come to terms with this oath, Mudd decided to go on an eight day retreat, with Leah giving him a kiss and telling him she loved him. This only made the situation worse. To take his mind off her, he concentrated on studying the *Book of the Law* and concluded that Crowley had failed to



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adhere to many of its instructions: they simply had not been carried out. The two men then had a disagreement over this. According to Crowley, Mudd, although supposed to be a logician, seemed to be highly excited by his emotions. In the end Crowley was forced to write a short comment in Tunis which emphasised his claim as sole authority, thereby limiting any opportunities for dissent. Subsequently, all later editions of the book included the Tunis Comment. It had the desired effect of silencing Mudd.

Under the influence of laudanum Leah had a vision. In short, she entered a valley where stood a chapel. Inside was a peacock whose name was Pira. Then a man appeared. He was white but cast in a blue light. She soon learnt his name was Fab. He went and “slayed” the peacock (also alluded to in her diaries).

By the end of 1923, due to straitened circumstances Crowley and Leah left Tunis. She returned to the Abbey. As Crowley could not go anywhere near Cefalù, he headed for Marseilles instead, with Mudd left in Tunis trying to raise funds to get back to London.



50 Radnor Walk, Chelsea, where Jane Wolfe and Norman Mudd stayed

Of course, the Abbey could not continue without its head. The people there were desperate; now well behind on the rent. So they did what they could to get some money together. It was then that Crowley realised how broke he was, too impecunious to even sue the *Sunday Express*, the paper obviously knowing of his dire circumstances and therefore unable to fight a rebuttal in court. He was prompted to write “An Open Letter to

Lord Beaverbrook,” blaming Beaverbrook for his present situation as this was the man he held responsible for his expulsion in the first place. Jane Wolfe (1875–1958), the Hollywood actress who had also been staying at the Abbey and studying magick under Crowley, had gone to London in March 1923. Mudd joined her and the two started working together. It is worth noting that Miss Wolfe would continue to promote Thelema long after the debacle at the Abbey, becoming a close friend of Leah, and also of Mudd who was said to be her lover.

For the time being, Leah left the Abbey and joined Crowley in Paris where he was staying at a hotel, 50 Rue Vavin. Unlike the previous owner who did not mind if his tenants couldn’t pay, the new one had no qualms of kicking them out if they fell behind. At the beginning of May he ejected Crowley and Leah, keeping their luggage as deposit until they could pay him. They were forced to stay with the Vals at 6 Rue Jolivet, managing to get some of their belongings back a week later. Herbert Clarke in Paris was then hired to print three thousand copies of the open letter as a sixteen-page booklet. With Jane’s help, Mudd sent copies to everyone he could think of, including some Lords, other newspapers, even the writer George Bernard Shaw, but the reception was less than lukewarm, and the envisaged great battle never got off the first round.

Meanwhile, the few people still staying at the Abbey were finding it difficult to survive. Ninette Shumway, whom Leah had met onboard the ship whilst crossing the Atlantic, and invited her to join them at the Abbey, was pregnant by someone else staying there. To pay the rent they were forced to pawn some of the furniture, with many of Crowley’s books, diaries and notes going into storage. Only a few of these would eventually reach Mudd in London, except the obscene publications like *Leah Sublime*, and others, which were confiscated by Customs. Mudd received the news about this in July and was fretful about telling his Master who was less than happy that some imbecile had shipped them to England, knowing of the country’s strict Customs controls. To help matters, Leah was asked to go to London and sort things out, but she was denied entrance to England due to her association with Crowley. Instead, she returned to him in Paris, to be joined later by Mudd and his friend Adam Gray Murray whom he had known at Bloemfontein. As none of them had any money, all four ended up sharing a room at the Hotel du Maine. Murray had to sleep on the floor. Unable to afford to feed his heroin habit, Crowley collapsed; he was badly suffering from heroin withdrawal. None of them fared any better, with Murray and Mudd returning to London to find that Jane Wolfe had been kicked out of her lodgings for failing to pay the rent.

Also, on top of this, Leah’s sister Alma was intent on going to Cefalù

to rescue Leah's son, Hansi, and take him into her custody, then return to America. (Alma was an artist who specialised in miniatures, a fact noted in these diaries.) Undeterred by Leah's and Crowley's protestations, she proceeded to the Abbey. Although Ninette had been warned in advance of her intended visit, she let Alma into the Abbey who wasted no time in getting the boy and completing her mission, arriving back in New York in October. Leah viewed this as nothing less than kidnapping, something she touches on here. In December this incident would also be splashed across the American newspapers. For example, *The Omaha Daily News* had the sensationalist headline: "Reforming the Kidnaped Child Crown-Prince of the Most Notorious Free-Love Cult," featuring a photo of the seven year old boy smoking a cigarette. The article had been written by Leah's other sister, Marion.

If things could not get any worse for her, Leah was then informed that the Beast was now replacing her with Soror Astrid, i.e. Dorothy Olsen, the thirty-two-year-old American. She had joined Crowley's order in the summer at Chelles, and would be accompanying him to Tunis, possibly for several months. As noted above, this was a powerful blow for Leah. But she had to accept his decision. With the help of Mudd and her friend Jane she managed to survive the transition, as recorded in her diaries. Mudd became a close companion as well as a moral support. To renew their affiliation, Leah placed the Seal of Babalon on his penis, and they enjoyed a feast. Two days later they consummated their bond. Being penniless, he had to return to London, finding sheltered accommodation. He took temporary rooms with other homeless Londoners. Leah, meanwhile, soldiered on, taking on a variety of menial jobs.

She dearly wished to return to America so she could reclaim her lost son Hansi, who, incidentally, went on to outlive his mother by 10 years, dying in October 1985. She met another of Crowley's students in Paris, William George Barron. They would go on to have a son named Alexander. He was born on December 4, 1925, in Germany, where Leah, Mudd and Crowley were trying to sort out the affairs of the O.T.O., with eventually Crowley being named as head of the Order, and the rightful successor to its recently deceased founder Theodore Reuss. Crowley, distrustful of his former Scarlet Woman, and her self-proclamation that she was Babalon, renounced her authority and told all its members to avoid her. Disgusted by his attitude, Leah rejected Crowley's status as the Prophet of the New Aeon on December 26, 1929, although still never losing her faith in Thelema. She ultimately turned her back on the past, and returned to America so she could be with Alma and Hansi, resuming her career as a schoolteacher, then disappearing into obscurity, never to be heard of again. Symonds also claimed that there were rumours she

had converted to Roman Catholicism, but this is extremely unlikely, given her well-known connection with the Beast.

In the 1970s she returned to her homeland of Switzerland and continued to give music lessons to children. She died in Meiringen on February 22, 1975, at 6:15 A.M., from old age: she was 91 years old.

Mudd had also denounced Crowley and was promptly banished by him from the A.·A.·. In February 1926 he went to stay with his father (who despised Crowley) at Onchan on the Isle of Man. He still kept in touch with Crowley's old acquaintances, telling Jane Wolfe in 1927 that he'd lost all interest in magick, and visited Escorial, Spain, with Leah in 1930. It was from there she sent her final known communication to the Beast, in Mudd's handwriting, but signed by her, dated September 6.

Still suffering from depression, Mudd eventually ended up on the isle of Guernsey where he took a room at a hotel on May 6, 1934. For some reason that has never been fully established (although some claim it was Crowley who suggested the idea) a month later Mudd filled his trousers with stones, having bicycle-clipped the bottoms, and then waded into the English Channel. His body was recovered on June 16, a sad end to a man who could have amounted to so much more.

As we mentioned at the start, Leah came from a large family. She mentions her surviving siblings in her diary, so it may be pertinent here to list them as there seems to be some confusion over two of them.

Her eldest sister, Martha Hirsig, was born in 1869 and died in 1950.

The next was Margaritha Rosa (or Rosalie) Hirsig Buschor who was born in 1870 and died in 1961.

Her eldest brother was Juan or Johannes (but better known as Hans) Hirsig who was born on March 28, 1872 in Sumiswald, Bern, Switzerland. He died on August 22, 1965 in Rosario, Santa Fe, Argentina.

She then had twin brothers, one being Gottlieb Hirsig who was born on January 19, 1873 in Sumiswald, Bern, Switzerland, and died on July 19, 1922 (she does not list him in her diary as he was dead by then); the other being Friedrich Hirsig who died on June 14, 1905 in Buenos Aires, Argentina (again not listed in her diary).

She then had a sister, Fanny Christina, born in 1874. Her death is not recorded anywhere, but she was resident in St. Petersburg, Florida, where Leah's son Hansi was born. She's listed in the diary as Mrs. S. S. Carter.

And another, Magdalena Alma Hirsig who was born in 1875. Around 1920 she married New Yorker Louis E. Bliss. She then became known as Alma Bliss. Her husband died in June 1923, but the year of her own death has not been recorded.

Another brother Andreas was born in 1877 and appears to have died the same year (again not mentioned in her diary).

## INTRODUCTION

And another sister, Anna Maria (Marion, Marian, Mariam) Hirsig who was born on June 12, 1878 and married John H. Dockerill in 1898. She then became known as Marion Dockerill.

Leah Hirsig was the last in line, being born on April 9, 1883.

For some reason Alma and Marion are often conflated by writers, stating that the real name of Marion is Alma. But this is not the case. Marion was of course the one who not only wrote the article mentioned above, she also wrote an expose of Crowley and Pierre Bernard (more commonly referred to as “Oom the Omnipotent”), as well as others, in a series of articles which began on March 13, 1926, in the *New York Journal*, titled “My Life in a Love Cult, A Warning to All Young Girls.” Although it made a name for her, she would never be as famous as her younger sister.

A note on the text printed here. Unfortunately, it appears Leah was using a well-worn ribbon in her typewriter as some of the text is very faint, making it hard to read. This has necessitated the whole text being reset to make it more legible, rather than just reprinting the original typescript. There have been no substantial revisions to the text itself, except to correct obvious typos, amend punctuation, as well as maintain some consistency throughout by following standard formatting so headers are underlined and the layout is as it should be. Astrological and planetary signs, as well as the hexagrams, were originally hand-drawn. These have now been replaced with printed versions. The pagination has been kept intact, as per the original. There are a couple of designs included by Leah which were apparently in colour. All photocopies are in greyscale and do not do them any justice. So consult the original in the Aleister Crowley Papers, Special Collections Research Center, Syracuse University. We have let the designs stand as they are. Footnotes have been provided throughout to make the work more accessible, especially for those who may have little or no previous knowledge of this interesting woman, or of magick in general.

Lastly, we admit, despite having a vast sum of experience, some of Leah’s coding baffles us and we remain stumped, although we hope this will only encourage others to fill in the gaps, and even perhaps inspire someone to go on and pen the biography of this woman who contributed so much to Thelema; surely she deserves that, for it is well overdue.

Jon Lange  
Summer 2022

Do what thou wilt shall be the whole of the law.

I, Aleister start this Magical Diary  
 On Mar. 22, 1924 a.v. O in V An. xx, at 3 P.M.  
 being the beginning of the hour of silence as  
 agreed upon by the present members of The  
 Abbey of Thelema at Cefalù, Sicily.

2<sup>55</sup> P.M. I. to concentrate on a letter to  
 Gabriel D'Annunzio to whom I also propose  
 sending a copy of Mortadello.

3<sup>00</sup> P.M. Have written the following inscription in  
 Mortadello for D'Annunzio.

"To G. D'A. from The S.W., the concubine  
 of the B. 666 (commonly called A.C.) who in May of  
 Last Year was expelled from Italy <sup>ex una regione</sup>  
date, that the great Ital. Poet may meditate  
 more deeply on the deplorable condition of his  
 country which had been the home of English  
 poets for centuries.

Abbey of T. Cefalù <sup>12</sup> Sicily O in V An. xx Acron of Heros

9 P.M. - I had and have just finished The Book  
 One's "Unity Uttermost Shown". (H.L.) To formulate <sup>visions</sup> ~~visions~~

Heraeus & Dionysus have made an appointment  
 with me, for the morning, to criticise our Works  
 started this evening.

Copy of a page from Leah's diary earlier in the year

# THREE CHAPTERS IN MY LIFE

Containing the “Diary of Babalon”

Sept. 21 2.30 A.M. to Sept. 22, 1924 e.v.<sup>1</sup>

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<sup>1</sup> E. V. = Era Vulgaris, or date according to the Common Era. All Thelemites use the start date of April 1904 (the reception of the *Book of the Law*) as the commencement of the New Aeon, so 1924 would be An XX, or the twentieth year.

## THREE CHAPTERS IN MY LIFE

### CHAPTER I

- a. Sept. 21-22/24 e.v.
- b. " 23-29 e.v.



Sept. 22, 1924, 1.30 P.M.  
Hotel du Maine, Paris

## Foreword

I copy from scraps of paper what I have written up to now, beginning Sept. 21,<sup>1</sup> 2.30 A.M.

This diary is the beginning of a Magical Career of one who knows herself as Babalon.<sup>2</sup>

---

<sup>1</sup> The day after Leah had been informed that she was being replaced. So this she believes is significant because it is a new chapter in her life. Now she has to reconcile the fact that she is not longer Crowley's Scarlet Woman and needs to discover what her new role is, especially in relation to the Beast and the Thelemic community as a whole.

<sup>2</sup> See intro for this technical term. Basically, Leah has identified herself with the goddess of the Thelemic pantheon, Babalon, who is supreme. In the Thelemic cult, all women who worked with Crowley had to identify with her in order to become his Scarlet Woman which is the earthly office of Babalon. The title of Scarlet Woman had to be transferred voluntarily, so that there was a line of succession, and according to Leah, the authority of a new Scarlet Woman was contingent on the approval of the old one, i.e. her. When she herself was elevated to that office, it strengthened her position in the Thelemic movement. With it she assumed several notable titles, including Grand Secretary General of O.T.O., 8°=3° or Magister Templi, Praemonstratrix of A.·A.·., and was one of the few who were authorised to reconstitute the Order of Thelemites, a third organisational structure, should Crowley die whilst in office. So inherently she believed she had some considerable authority, which obviously she was reluctant to relinquish, as the following entries testify. Also, her loss of influence attendant upon her "dismissal" from scarlet womanhood is indicative that she did not possess any independent authority; it was Crowley's alone which was contingent on his favour, especially as regards any form of leadership. His *Djeridensis Comment* (see below, p. 118) clarifies the position of the Scarlet Woman as "any woman that transmits my Solar Word and Being." This would suggest they have to be in close proximity to him, actively working alongside him, and not removed from him, or dropped, or relegated, etc., which is what Leah had been reduced to. Her view of a successor, as we shall see, may be interpreted as her attempt to establish a traditional basis for the Scarlet Woman's authority, thereby lessening its dependence on romantic-sexual proximity to Crowley. However, her friend Jane Wolfe had other ideas, "surprised about the construction placed on the Scarlet Woman," likening the role as that of a Priestess to a Hierophant. (Note Crowley has scribbled in the margin, "Please dismiss this.") She had already questioned why a Scarlet Woman could not be "as unique and designated an individual as he and not by him to be deposed." (See her *Cefalù Diaries* (2017), p. 84.) Further, Leah's attempt to contest his right to depose the Scarlet Woman on a whim was seen by him as questioning his authority. Either way, a Scarlet Woman's position was clearly dependent on his approval: not just anyone can be a Scarlet Woman and proclaim themselves such. It had to be his decision.

Hotel du Maine, Paris

Diary of Alostrael<sup>1</sup> 31-666-31,<sup>2</sup> The Scarlet Woman.<sup>3</sup>

☉ Sept. 21, 1924 e.v. 2.30 A.M.

I have just been out and returned a few minutes ago. I could not sleep and not having any more nails to bite, I had to have some cigarettes. I also got a bottle of white wine and I intend to drink as much as I can keep down.

To-day's events\* shaped themselves beautifully. I visited Dr. Jarvis after I had bullied A.C. into getting his things packed and sorting the books. When I got back from Jarvis I found they had gone (as I expected) and that Mc. Bride was not home. The concierge's wife kicked me in the back and the man beat my face. I reported the matter to the police who could do nothing. They called a second police to the tenement and he insisted that I get out. I did.

After waiting a long time on the bench for Mc. Bride (she didn't appear but Mme. Strix did!) I went to the C.T. and Herald and met more idiots.

Finally, I went to [the] Dôme<sup>4</sup> and asked Kingsley to leave a note for Mc. Bride if she wasn't home, and to tell her to come to the Dôme as soon as he called. She wasn't home. I waited. No Mc. Bride. So I sent her a

\* i.e. *h's*—Sept. 20.

---

<sup>1</sup> Alostrael, Leah's magical name. It means the "Grail of God."

<sup>2</sup> Crowley designated Leah, the Scarlet Woman, by this numerical coding. It is the number of the Beast flanked either side by 31, the "key of it all," according to the *Book of the Law*.

<sup>3</sup> See intro and note on previous page. Basically, Scarlet Women were generally the sexual/magical partners of Crowley, especially those he viewed as having mediumistic abilities and therefore could aid him in his work by putting him in touch with entities beyond ordinary consciousness. That is how many of his workings developed. The office of the Scarlet Woman was transferable, and appeared to depend on Crowley's personal whims. Leah went on to dispute this as she believed there had to be a definite lineage so that those who were superseded could pass on the torch to the next in line. Also, it was a matter of the gods, and not Crowley, who the successor was.

<sup>4</sup> Le Dôme Café, in Montparnasse, first opened in 1898, and by the turn of the century it became popular with artists and writers, and also the American literary colony. Those who frequented it became known as "Dômiers," including Crowley, Samuel Becket, Max Ernst, Gauguin, Kandinsky, Henry Miller, Anais Nin, Picasso, Man Ray, as well as the photographer Robert Capa.

telegram (9 P.M.) and came to this place to get a room. Letter from O.P.V.<sup>1</sup> and enclosure of copy from Alma<sup>2</sup> from Palermo.

Then to Dingo<sup>3</sup> where I dined and met Lambert. He promised me faithfully he would see a judge or somebody like that to-night and send me a *petit bleu*<sup>4</sup> early in the morning. I instructed Mc. Bride to call here at 9 in the morning. *Nous verrons*.<sup>5</sup>

Home and bed writing letters. No sleep. I took a solemn oath to carry out the 207 affair<sup>6</sup> to a finish—noted, it in my Thelema book—It is badly badly worded—(on re-reading, is it?).

I vow to do everything legal (first) and illegal, if that fails, to get from those people substantial compensation for what I have endured. (This is not what I mean, but it sounds moral and I won't forget what I mean.)

I praise the gods in white wine that A.C.<sup>7</sup> is out of the way. The exterior motive to not settling the 207 affair himself was mere spite and sex-craziness but I understand the purport of it and I shall follow it to the very limit of human kindness. I am free from the drain of a dead weight and tho' I frankly confess I hate him as much as I did in the case of Ninette,<sup>8</sup> I understood the Magical side and I shall develop my own path

---

<sup>1</sup> I.e. Norman Mudd, whose magical name was *Omnia Pro Veritate*. See intro.

<sup>2</sup> Leah's sister, Alma Bliss.

<sup>3</sup> The Dingo American Bar and Restaurant at 10 Rue Delambre, Montparnasse Quarter, had only opened its doors the previous year. It stayed open all night and was one of the popular places the ex-pats (British/American) used to frequent. Hemingway and F. Scott Fitzgerald first met there in 1925.

<sup>4</sup> A closed telegraph card sent by pneumatic tube in Paris to various stations, and then delivered by hand by a messenger.

<sup>5</sup> French for "We shall see."

<sup>6</sup> See intro regarding this.

<sup>7</sup> I.e. Aleister Crowley. Leah often abbreviates his name to this. Now that he is "out of the way" she can get on with her life, as if he was some sort of inconvenience.

<sup>8</sup> Augustine Louise Hélène Shumway (1894–1990), nicknamed Ninette, the French governess who was still at the Abbey. See intro.

as a result of it. This will not conflict with the relations in the future. It may have to be carefully adapted to them but from now on I am free, I am free. I am no longer the slave Kundry<sup>1</sup>—I wonder if Wagner went far enough. Or perhaps I do not understand. However, now I shall live, not in service to Aleister Crowley with The Beast thrown in at times, but in service to the Prophet of Nu, the prophet of Had, and the Prophet of R[a].H[oor].K[huit].<sup>2</sup>

Thank the gods, no more boots!

---

In reading this over I do not think the statement about hating him is quite true. I had to appear to hate him just to make him do some necessary things. The same applies to the statement about spite and sex-madness on his part. I feel now as though I could again have human passions of the kind that are natural to my true nature with a definitely deeper, subtle and higher purpose.

I repeat my first statement to A.C. (in N.Y.) “I love you for your work.”

This could lead to a lengthy account, but I refrain.

Another glass of wine, another cigarette and if I am able to crawl to a taxi to-morrow\* I shall start my campaign.

~~\* i.e. to day as it was ...~~

---

<sup>1</sup> She appears in Wagner’s opera, *Parsifal*, one of Crowley’s favourite compositions. Kundry is a complex character connected with the Grail knights as their messenger, or sometimes a wild woman, almost a crone. When she appears on the other side of the kingdom, in the realm of the magician Klingsor, she comes across as a beautiful maiden or seductress. She has been condemned to live eternally after mocking Christ on the cross, now only desirous of death and redemption. It maybe why Leah identifies with her.

<sup>2</sup> See *Book of the Law*, 2:64 (“Hail! hail: prophet of Nu! prophet of Had! prophet of Ra-Hoor-Khu!”). The prophet of these gods is of course Crowley who is referred to in the text as Ankh-af-na-Khonsu, a high priest of the 26th Dynasty, a former incarnation.

My original statement that A.C. would have no use for me (Alma's too) once he became prosperous is also true (on the surface).

I should like to get fixed up so that I might do a little reading along Magical lines. I don't know whether I need this, but I would like to give it a fair trial.

But my first and most vital work is A C T I O N.

Much later.

And now my peace of mind is perfect. I shall sleep like a babe for I have received as an answer to my R[a].H[oor].K[huit]. invocation.

"But there is that which remains!"<sup>1</sup>

---

☉ Saw Aimée.<sup>2</sup> I have a firm fast friend there.

---

Wrote Beast as follows

(after 4 P.M. but not long)

The Beast 666

93<sup>3</sup>

I hereby renounce the title The Scarlet Woman and pass it on to the "Scarlet Concubine of his desire," the daughter of Babalon.<sup>4</sup>

93

93/93<sup>5</sup>

Babalon.

---

<sup>1</sup> *Book of the Law*, 2:9. "Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains."

<sup>2</sup> Aimée Crocker Gouraud (1871-1941), American writer, traveller, adventurer, who was married to a millionaire, and also had an interest in the occult. When Crowley met with her he was tempted to make her his new Scarlet Woman, but the gods were not in favour of this move. Nevertheless, they became good friends, as did Leah, especially when she hooked up with her in Paris.

<sup>3</sup> 93 = Thelema. Leah uses this as an abbreviation of the Thelemic salutation, "Do what thou wilt shall be the whole of the Law."

<sup>4</sup> A reference to Dorothy Olsen, the new Scarlet Woman. Leah, as Babalon, is the Great Mother whose office entails she takes on magical children, therefore Dorothy is her child. She later reasons Olsen and Norman Mudd were hers and Crowley's magical children, so she should devote herself to her son as Crowley had done to her daughter.

<sup>5</sup> Another abbreviation, rather than the normal Thelemic, signing off, "Love is the law, love under will."

### THREE CHAPTERS IN MY LIFE

As the secretary of a British Subject<sup>1</sup> I wish to put before you the following:

Mss., Bks and personal belongings entrusted to me and the property of E.A.C.<sup>2</sup> holding a British Passport are being held legally perhaps by the proprietor of an apartment leased to Miss Dorothy Olsen at 207 Boulevard Raspail.

I ask you as Guardian of the rights of British subjects to protect this property. Mr. Crowley is at present not in Paris.<sup>3</sup>

Yours truly,  
L.H.

---

<sup>1</sup> She was indeed the secretary of a British subject, namely Aleister Crowley.

<sup>2</sup> Edward Alexander Crowley, his birth name.

<sup>3</sup> Crowley was at the time in Tunis with his new Scarlet Woman.

## CHAPTER I

I must note these things. I feel certain that the Equinox Ceremony should be performed with the old and the new S.W. every 5 years.<sup>+</sup> There should be an actual link.<sup>1</sup>

I trust the gods to send my thoughts to To Mega Therion<sup>2</sup> and that he act on them or not as the Gods will.

My letter of to-day may of course be that link in which case bodily presence is not necessary for the act, but I think my presence is necessary as scribe.

---

The time of writing the above is not known as I have no clock but I think it must be 11-12 P.M.

---

“The Establishment of the law of Thelema is at stake. Let me see you before the Ceremony.”<sup>3</sup>

(not said aloud)

To Mega Therion

The Beast 666

Thou hast no right but to do thy will. Do that and no other shall say thee may.<sup>4</sup>

Babalon

(I uttered these words aloud as a direct message to Beast.)

---

<sup>+</sup> Later—I meant as 5 years ago.

---

<sup>1</sup> This is very rational of Leah. Basically, she understands that she has been replaced, and it's only natural that she should rightfully pass on the baton so that there is a literal lineage and continuity from one Scarlet Woman to the next, as an inherited official title. Yet later she appears not to have relinquished the notion of being the Scarlet Woman,

<sup>2</sup> Greek for “The Great Beast,” Crowley’s magical name.

<sup>3</sup> This constitutes part of the Great Work of all Thelemites.

<sup>4</sup> Compare *Book of the Law*, 1:42-3: “Let it be that state of manyhood bound and loathing. So with thy all; thou hast no right but to do thy will. Do that, and no other shall say nay.”

After repeating an urgent call to come here to-morrow morning at 6 or to let me hear from him before the Ceremony, I read Cap. 1 and 2 of CCXX.<sup>1</sup>

“The end of the hiding of Hadit.”<sup>2</sup>

---

In reading I repeated 1-44<sup>3</sup> and 1-53<sup>4</sup> (beginning “Also o scribe and prophet” to end of verse). They struck me as important at this time.

---

Long, long after this.

My mind is beginning to work like a man’s.

---

I have no more sleep in me than Aimée’s dogs had in the Bois but what the hell shall I do?—No books, no more paper for letters, no more nails to chew, no scissors to cut off the part I can’t chew but ought to cut. It is a hell of a life.

Well, there is nothing to do but scribble.

I’m thinking about the working out of the Yod He Vau He<sup>5</sup> formula in practical life, for the herd.

There is the physiological problem.

Then too, what about incest and present day theories that it breeds a poor race?<sup>6</sup>

---

<sup>1</sup> CCXX = *The Book of the Law*. All of Crowley’s holy books, or official books of instruction, were designated by a number, with the Latin prefix, Liber. Its full title is “Liber AL vel Legis sub figura CCXX as delivered by XCIII = 418 to DCLXVI,” CCXX = 220, the total number of verses. The first chapter is devoted to Nuit, the second to Hadit, and the third to Ra-Hoor-Khuit.

<sup>2</sup> *Book of the Law*, 2:79, the last verse of that chapter.

<sup>3</sup> *Ibid.* “For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.”

<sup>4</sup> *Ibid.* “This shall regenerate the world, the little world my sister, my heart & my tongue, unto whom I send this kiss. Also, o scribe and prophet, though thou be of the princes, it shall not assuage thee nor absolve thee. But ecstasy be thine and joy of earth: ever To me! To me!”

<sup>5</sup> The Tetragrammaton, or secret name of Jehovah. Each letter can be assigned to a family member: Yod = Father, He = Mother, Vau = Son, He = Daughter.

<sup>6</sup> This is a question of genetics, whether it is better to limit the genetic pool or widen it so that the inherited genes become mixed and thereby stronger. Francis Galton developed the theory of Eugenics—the transmission of desirable characteristics through heredity to improve the human race, the opposite of what Leah is proposing.



## CHAPTER I

The birth control problem can evidently only apply to magicians, natural or trained, who direct the sexual energy to creating “intellectual or artistic” offspring.

The whole thing should, I think, be solved by finding a method of not mixing the planes.<sup>1</sup>

I am really exhausted. I do so want to sleep. I'll try again.

I looked out to see the clock and I think it's about 3. Good night.

Beginning to get light. 4.20 it looks like.

Virgin—Wife—Whore. I had an idea about that but where does the mother come in?

All this is just to do something for I cannot sleep. There might be the germ of something in it. Anyhow, it's not my job to work it out.

=====

It is now 2.30 P.M. ☺ Sept. 22/24 e.v.

I have copied all the above as a preliminary to what is to come. I preserve the original and though I was tempted to edit this as I went along, I refrained except in one instance which is marked. I shall however do so, in red, later for I see how very badly it is written. But not now.

Now for my record starting this morning.

---

<sup>1</sup> A magical term, meaning keep the planes separate rather than mix them up. A good example is psychosis where the sufferer cannot distinguish between fantasy and reality.

The Diary of Babalon

☺ Sept. 22, 1924 e.v.

I woke this morning at 1 o'clock, having had 3 hours sleep. I woke feeling very depressed, pitying myself because I was numb with cold and nervously exhausted.

There was no mail so I got up and left the hotel at 9.45 to go to the British Consulate

- a. To try to see Mc. Bride
- b. To deliver in person the official letter I wrote to H.B.K.'s C.G. as recorded on previous pages.

(Letter and cheque from Augustus John.<sup>1</sup>)

There was no taxi in sight and it was pouring. I walked as far as the Gare [St. Lazare?] and finally got one reaching the Consulate at 10 o'clock exactly. No Mc. Bride. I waited until 11, and having delivered my letter, I left my last remaining card for Mc. Bride asking her to call here at 6 o'clock.

I next proceed to the Swiss Legation<sup>2</sup> and told my story to Mme. (I don't know her name) not because I thought she was the person in authority, but to talk to a woman. I became calm and she told me to see the secretary.

I did so.

He was rude and stupid, as are all officials but more so.

---

<sup>1</sup> The English painter who painted a few portraits of Crowley. The two men were on good terms, and Crowley considered him one of the few people he could quite happily sit with, both appreciating each other's genius. John was also one of the recipients of Mudd's *Open Letter*. He promised financial support. This may be what Leah is referring to.

<sup>2</sup> It must be remembered that Leah was a Swiss national.

He re ----- but there is no use writing about him. I shall do so in my official letter to Berne.

I went back to 7 Rue Lord Byron to find out whether Mc. Bride had called. She hadn't but they said her passport was there, and if she called they would deliver my card. I foolishly said that I knew her address; they probably thought I was crazy and won't give her the card. But that does not matter. I shall find Mc. Bride at the right time just as I shall meet whomever I need to meet at the time designed by the gods.

12 noon. Next? A Grog Americain.<sup>1</sup> Then to Hunt's. He was not in so I left a letter and the Hansi<sup>2</sup> dossier asking him if he would undertake the business as my agent, etc., etc.—making it a purely business affair (in business way).

The Dôme, a sandwich and coffee. Lambert told me that he had heard of a lawyer and will let me know later.

Bought stationery and home to write all this up.

I look like a Fury; I am a fury, the Fury, but I am not in a fury.

I repeat that I will not cease to do everything in my power until I drop. And I do not for a moment be-

---

<sup>1</sup> A cocktail consisting of dark rum, sugar, cloves, cinnamon and lemon juice. It was also available in bottle form during the early part of the 20th century.

<sup>2</sup> The report on the kidnapping of her son, Hansi, by her sister Amy.

lieve that the gods will allow that to happen. If They do it will be because they want me to.

5. P.M. A cup of coldish tea after writing Aimée and Swiss Legation.

---

*Crise nerveuse*<sup>1</sup> has passed but!!!

8 P.M. I have passed through another severe nervous crisis. It has left me weak but only now do I fully realize

1. That I can never again depend on A.C. for personal protection.
2. ~~That I must fulfil my formula.~~

You see I can't do it. I am trembling. I am always waiting, waiting, waiting.

2. That I am not to butt in to A.C.'s magick. (This refers to my S.O.S. of last night, not the magical part, but the silly "come to me at 6" stunt.)

I have calmed down considerably (1 gardenal<sup>2</sup>) and written what seems like a sane letter to John and the Swiss Legation.

---

The five years of silence are over.<sup>3</sup> Now for action.

I feel perfectly sure once my nerves have been given a chance I shall be the happiest woman alive. The ecstasy I experience is almost beyond human endurance.

---

<sup>1</sup> A nervous breakdown or crisis, usually the result of anxiety or depression.

<sup>2</sup> A common barbiturate at the time, used to treat epilepsy that has a tranquilising effect, making the person feel drowsy as it slows down the activity of the brain.

<sup>3</sup> I.e. from 1919-1924, the years she was active as the Scarlet Woman. The years of silence may also be a reference to Crowley's *The Equinox* which was silent for five years when it was discontinued "in accordance with the rule of the Order of the A.∴A.∴, which prescribes five years of silence alternating with five years of speech." Now she is going to have her say, having been subordinate to the Beast for all these years. See also p. 45.

NOTE.

Letter to Aimée (not sent) as 666 and ADO<sup>1</sup> returned ☺ evening after last entry. But this letter was a preparation for the next step for me to take. I did not expect to see 666 again. I had no idea he had gone for a short trip.

31-666-31      Dec. 3/24 e.v.

---

My dear Aimée,

I am wretchedly miserable physically, but full of force and fire spiritually.

I have started my campaign. There is nothing to tell as yet except that I am planting seeds.

But it takes time for seeds to grow.

Now this is where you come in. Should I need it would you be willing to find a little corner in your house for me in which to do the work I am destined to do?

This is a purely magical question and therefore I ask you to search your deepest depths of soul to be able to give me the only kind of answer you could give—a straightforward yes or no.

When the time comes I shall ask you to let me talk it over with you. Until then, I am

As always,  
Lovingly  
Leah.

---

<sup>1</sup> ADO = Astrid, i.e. Dorothy Olsen. Soror Astrid was her magical name.

THREE CHAPTERS IN MY LIFE

THE MAGICAL DIARY  
of  
Babalon

---

Sept. 23-Sept. 29, 1924 e.v.

CHAPTER I

THE MAGICAL DIARY  
of  
Babalon

---

Hotel du Maine,  
Paris 14,

24 Sept. 25, 1924 e.v.

5.10 P.M. A harbour at last! I am still too weak to do any real work  
but I shall gain strength now for my

WILL TO LIVE

is strong in me.

Aimée has been here. She is a gem. She does not fail one at a critical  
moment and that is what counts. She is really a strongly magical  
character and knows the critical moment for herself to act, only she  
doesn't know it for others (I mean understand it).

As soon as I get stronger, I shall write up my experiences of the past  
two days. Suffice it to say that as soon as I announced that the

Will to live

was strong, I had to accept the

Will to die.

I shall preserve the documents I prepared for future reference.\*

The acceptance of death is another stone in the foundation of the New Aeon.

(Later—this is vague.)

Praise unto Ra-Hoor-Khuit!<sup>1</sup>

Babalon is risen and the children of the New Aeon live and will thrive!

Now to plain common sense. My first business is to get well. I must eat, sleep, and rest. I shall not worry, for the Gods time everything just right.

I must rest a bit.

5.50 P.M. Aimée has just sent in a nice stock of things to eat and smoke.

I have made my first strong link with humanity.

---

1 litre of milk per day

Milk in morning;

Lunch

Dinner

Cigarettes—not more than 10 per day.

---

I think I have now all the Magical Enlightenment I can stand until my body is in better shape. I must get well to do my work in a businesslike way and Beast must get things in order.

+ Appended.

---

<sup>1</sup> The god of the third chapter of the *Book of the Law*, the Crowned and Conquering Child, the active force of Horus, as opposed to the passive force represented by Hoor-Paar-Kraat (i.e. Harpocrates), or the withdrawal of power.

Whilst under the influence of cannabis, Leah wrote an invocation to this god and recited it aloud for 11 consecutive days, from Feb. 8-19, 1924. What happened to this invocation or the effect it produced is unclear, but she was obviously trying to commune with the god, thereby building up a rapport, so as to align herself more fully with the current.



8.50 P.M. I am quite beside myself at not hearing from Beast and Dorothy. If they acted like rational people I should be quite well by now. This anxiety is not necessary and I don't feel it's worthwhile dying just because of damn pig-headedness and stupid butting in. If I do not hear by to-morrow I shall do something desperate, and to what end?<sup>+</sup>

Midnight. I am quite beside myself again. My chest is bad. I do not believe I can live through the thing. Whatever shall I do?

Death as I contemplated it yesterday was wonderful but now—it means just being forced to give up because of an idiot's idiocy. (Oh piffle, I don't mean that at all.)

♀ What a night I've had! God!!

Letter from 666 and telegram.

I wrote American Consul, Hunt, Goirand, 666 and O.P.V. and Montgomery Evans.<sup>1</sup>

Had a bath and feel better all around except my chest. It is so hard to breathe.

Wrote and wrote; Brilliant idea—cable Fanny<sup>2</sup> for money.

Planning my two campaigns:

- |          |   |  |
|----------|---|--|
| a. 207   | { | to fit into big campaign either<br>preparatory or collusive. |
| b. Hansi |   |  |

<sup>+</sup> How stupid after saying the Gods timed everything.

---

<sup>1</sup> The wealthy book collector Montgomery Evans II (1898-1954) was a close friend of Crowley. The two men often corresponded with one another, especially during the latter part of their lives when Crowley was staying in London during the Blitz. Leah and Norman Mudd also wrote to him.

<sup>2</sup> Fanny Christina, Leah's sister.

For (a) I need Consul or solicitor and first of all Carte d'identité;  
For (b) I need newspaper man—Montgomery Evans as my agent.

♀ Sept. 26

6.00 P.M.

I have made all arrangements and will leave the envelopes, etc., with Aimée. I no longer feel the need to have the instructions etc., duly stamped and witnessed. The day of officialdom is over (you wouldn't believe it if you'd had the experiences I have had recently) but it is.

"My servants shall be few and secret. They shall rule the many and the known."<sup>1</sup>

"The slaves shall serve."<sup>2</sup>

---

It is my will to live till the morning so that I may deliver all my possessions to a responsible party.

---

I sent a note to Ella Burgin<sup>3</sup> sometime this afternoon. She was not in.

And then, Lambert appeared:

How wonderful are the Gods. Somewhere I noted that he had failed me but he came in at exactly the right moment. He is coming back to fix things up for me.\* I shall then dictate to him that which I have to say and he will keep one copy and enclose the rest in parcel 2 to be marked N.

\* *He had no notion of what was in my mind. (Dec. 12.)*

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<sup>1</sup> *Book of the Law*, 1:10.

<sup>2</sup> *Ibid.* 2:58.

<sup>3</sup> Possibly the French artist who died in 1965.

## CHAPTER I

I chuckle with delight. Now I shall rest so that I shall be ready to say that which I have to say, for there is much still to be done.

---

A resumé then.

On Tues. last (Sept. 23) 2.30 or so, I bade Dorothy and Beast good-bye. Mc. Bride took me up to the American Consulate where we were kept waiting till after 4. I started menstr[u]ating between 3 and 4, nothing on, of course.<sup>1</sup> His highness, the lawyer in question, appeared and after a hasty conference with the Vice Consul or his clerk or whoever the fair-haired youth is, we went down stairs to get a taxi to 207. It was pouring with rain. The lawyer person who seemed very capable and kind went out into the rain and got us a taxi. He drove to 207. On the way, the lawyer kept looking at me in a very queer way and saying I must have been very ill. I replied that I was very ill. He got out and something impelled me to get out too. I think it was because Mc. Bride was quivering in her boots. I had scarcely got to the door when I fell. They got a chair for me and even allowed me to enter the *sanctum sanctorum*. Fancy that, Hedda! Mc. Bride let me lean on her and the lawyer talked to the proprietress out in the other room. She finally came and said she must consult her husband. She did so and he said—NO. The lawyer said that settles it. I got up to go out and fell. The dear lawyer beat it. He wasn't as strong as he looked important. I got up and fell again, asking Mc. Bride to get a Dr.

By this time the woman prop (I call her that for short) had regained her old and natural attitude. I lay on the floor shivering. Not a soul stirred anything but their

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<sup>1</sup> Presumably she means she was not wearing a sanitary towel.

tongues. They jeered at me—sick indeed! No, doped! They said I must go out. I tried to go and fell again. More jeers—a crowd and then the police. Mc. Bride started to open my bag to get my passport. I rose and shouted to her to leave it alone and fell again.

“You see, she’s not sick,” said the woman. “She must get out.” Jeers and sneers and remarks about drugs.

Finally, the police removed me to the street. They walked me a bit, and seeing that I was utterly unable to stand or walk, called a taxi for which Mc. Bride paid.

Police—I mean Commissario’s—office next. They jeered and said “piqueurs”<sup>1</sup>—I said no and fell. They wanted to send me to the French hospital. I shouted no. Finally a young man came in and said I’d better see a doctor and asked me if I had sufficient money. That touch of humanity bucked me up. And I was able to walk to Dr. Chaussegros’ place. He saw me and though he was very kind he was not nearly kind enough. He gave me a prescription and we walked off. At the pharmacy’s Mc. Bride asked then to give us something to buck me up. They did. Then we went to the Dingo hoping to see Lambert.

Mc. Bride and I had dinner at the Dingo—then she took me back to the Maine where I received some mail and asked if they had a room. They said “No.” My heart sank. But Mme. came out and said, “Yes, 44 was still vacant.” Mc. Bride was

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<sup>1</sup> The relevance is uncertain but the word usually means the one who leads the hunt, or the pack of animals in the hunt.

all in so I got upstairs O.K. and the girl gave me a hot water-bottle and I slept a good night's sleep.

---

Wednesday. I wrote lots of letters. In the evening I suddenly got the notion that it was my Will to Die to establish the Law of Thelema, but it bothered me to think that the baggage at 207 was not released by me. I had taken a solemn oath to fight the thing to a finish and couldn't leave it undone.

But I made all preparations and then suddenly the Will to Live crawled in again.

I slept.

---

24 I telegraphed Aimée that I was dying.

She came round at about 4 and was such a dear. The Dr. who called about that time assured me that I was not dying, certainly not? But he has never seen a Thelemite die. She has seen many people die, but never a Thelemite!

So I decided that I had been weak, and after an awful struggle finally realized that I could neither live nor die with the idea in my mind that 666 ought to come back and settle the 207 affair. Then I finally acknowledged to myself that my one salvation was to stick to my oath. I became tranquil. I didn't sleep, of course, but I prepared to rest well and be ready to get up about Monday.

## CHAPTER I

I planned to go to the country with Ella Burgin, so as to have my Carte d'identité ready when I again approached 207. I sent her a note. I made other plans too.

Then, and only then, did I know positively that I could die. The gesture in each case was enough. The gesture is what counts. Sometimes you have to carry it out, and sometimes you don't but:

1. Make the gesture.
2. Be prepared to carry it out or not.

Lambert came in as I had just about completed my preparations.

I've done more since he went out and when he gets back we'll finish up.

Then I won't go and sleep with my Maker, in the Christian sense.

But I shall go and go and go \_\_\_\_\_ and keep going.

All this write up is unintelligible without knowing previous facts. They are recorded on bits of paper in envelope marked E. Anyway, Beast knows them.

I intend making a statement to Lambert for him to present to the Press. O.P.V. will have the original and as soon as the things are out he will publish the actual document to show how the Press works.

That will be great sport.  
We're out to kill the Press and we'll do it.  
We're out to kill officialdom and we'll do it.  
We're out to kill Christianity (what's left of it) and we'll do it.  
We're out to kill and we'll bloody well kill.

---

A word to Dorothy. She is the Scarlet Woman and she will show her failure or her success quite differently to previous Scarlet Women for she is the Mother of a race of a new Dynasty. How I would love to write up my ideas of succession<sup>1</sup> and breeding and all that. But it isn't my job. That will be done by My Beloved Beast all in good time.

He will arrange everything for the New Civilization—

And I shall live in that Civilization I suppose. I don't know and don't care.

I hope they'll have proper pencils and fine paper. I should have liked all I have to say on vellum, and so on, but it doesn't matter at all. How could I expect it in this age of the death of Commercialism?

A Thelemite doesn't need to die with a doctor poking at him. He finishes up what he has to do and then dies. That's what Poupée<sup>2</sup> did. She didn't pay attention to anything or anybody. Her eyes grew filmy and she died with a grin on

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<sup>1</sup> See intro and the notes on the first few pages about Leah's ideas of succession.

<sup>2</sup> Crowley's and Leah's daughter, Anne Leah, who was born on January 26, 1920 in Fontainebleau but died a few months later.



her face. Such a wise grin. I'm going to ask Lambert to write a true account of what happens (for us) and to give it to My Big Lion.<sup>1</sup>

---

I've just sung "Rejoice" from the Messiah.

---

The law of reversal. Even my name Leah—usually meaning The Forsaken.<sup>2</sup> Also the Scarlet Woman.

We'll have to make a new Skeat<sup>3</sup>—keep the old one for reference of course and you'll find it will be a case of parallel columns, just like my idea of printing my actual statement side by side with a journalist's report on reading of it.

It's a great life if you don't weaken.

The War Engine<sup>4</sup> is the look of a Magician. Try it and see them fall before you.

---

The spot where I am buried will be called "The grave of a known woman."

---

Now I'm getting flippy so I'll shut up.

---

Must have slept and then Lambert came in. After that I went to sleep again until 9 this morning. I've just sent for Lambert.

---

<sup>1</sup> Another nickname for Crowley, from his novel *Diary of a Drug Fiend*.

<sup>2</sup> Uncertain where she gets that definition from, but usually Leah, derived from the Hebrew "le'ah," means "weary." However, the Latin translates as "lioness," which seems more appropriate.

<sup>3</sup> Walter W. Skeat, the compiler of the English etymological dictionary. Crowley always had a coy to hand.

<sup>4</sup> From the *Book of the Law*, 3:7: "I will give you a war-engine."

Noon. Lambert was not in the room I rented for him and I haven't seen him. However, he's done his part so far and if he is needed again he'll appear in good time.

Have had a bath and a letter from London. Also, I have sent to Jarvis for a tonic. And now I must eat my lunch.

7.00 P.M. Ella Burgin was in for a long, long chat.

The story at the Dôme is that A.C. has gone away with another woman and deserted me. Good enough.

10.30, or thereabouts.

An inspiration—Hansi—Alma. I sent Thelematic<sup>1</sup> message. Will follow it up with a cable if necessary but doubt it will be.

Having nothing much to do, so I'm sort of getting ideas about the Woman side of the New Aeon.<sup>2</sup>

Boleskine<sup>3</sup>—Hardy Scotch climate to make a strong race.

☉ Sept. 28, 1924.

Bad night. Chest sore.

Waked up at 9.30 by maid knocking on the door.

This is the third and last time that I know.

It is my Will to live sufficiently long for Jane<sup>4</sup> to get here and to finish up what I have to do—not by doing it but by leaving it in responsible hands.

---

<sup>1</sup> She means "Thelemic."

<sup>2</sup> As stated previously, the New Aeon began in April 1904 with the reception of the *Book of the Law*.

<sup>3</sup> A reference to Crowley's old home in the Highlands. He bought Boleskine House with the sole purpose of performing the operation of Abramelin, as it was ideally situated being on the banks of Loch Ness, not far from Inverness. By this time, Crowley no longer owned the property.

<sup>4</sup> Jane Wolfe, Soror Estai, who had stayed with them at the Abbey. See intro.

The 3 people I mention as my murderers represent the 3 classes that are running present civilization and government.

- a) The man higher up—monied, unscrupulous and vulgar.
- b) The middle-class respectability—“safe” in its possession of an assurance for life. Not vulgar, just ordinary.
- c) The dregs of the manure heap—with sufficient money to be able to purchase the “Law.” Brutal.

The others are at the mercy of all these.

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### ☺ Noon.

I should have liked, as a human creature, to have died in the arms of The Beast, 666, who, as will be noted in my very first diary (commencing Mar. 21, 1919) was and is my lover, my mate, my Father, my child and everything else that Woman needs in Man. But I have never interfered with his Work, which was my Work! The Great Work, except in ignorance. But ignorance, where the True Will<sup>1</sup> is established, does good, not harm. All the “mistakes” made since the receipt of *The Book of the Law*, Apr. 7, 8, 9, 1904,<sup>2</sup> have worked out in this way.

“There is death for the dogs,”<sup>3</sup> and “There is success.”<sup>4</sup>

And His Work is not to be with me at the joyous moment of my life except as he is and has been always with me.

I write this not for the vulgar, and rely entirely on my Magical Son, Frater O.P.V. (Norman Mudd) to preserve and use this my Diary and all other documents by me to this

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<sup>1</sup> The True Will is the whole aim of Thelema, its discovery is part of the Great Work. For many, it remains buried deep in the unconscious, covered over by years of conditioning, and could be said to be the path of your star, as Hadit is the goer whose will is “to go.”

<sup>2</sup> Strange that Leah should err here but she does. The *Book of the Law* was received on three consecutive days: 8th, 9th and 10th of April, 1904.

For her 43rd birthday, i.e. April 9, 1926, Crowley presented her with a special copy of the book and its comment, although she was no longer his Scarlet Woman. By August the following year she was questioning his authority, demanding evidence of his status as a prophet and the divine origins of the book. Crowley retaliated by claiming she had violated the Tunis Comment, refusing to speak to her until she re-affirmed her allegiance to the cause. In other words, the comment meant he could invoke it to expunge anyone who questioned his authority. Leah struck back the only way she could: she returned his gift.

<sup>3</sup> *Book of the Law*, 2:45.

<sup>4</sup> *Ibid*, 3:69.

end:

As a corner stone to the Establishment of the Law of Thelema.

---

Let there be nothing sensational—yet use any or everything to its fullest extent. And as noted before, for preservation, there must be no changing of even a single letter.<sup>1</sup>

Remarks by The Beast or by my son should be made as foot-notes or appendices.

The Age of Sensationalism is over—The New Age will have a sensationalism based on Truth.

The Law of Reversal—Frater Achad<sup>2</sup> has done his Work. Now let him join the Brethren in whatever capacity he is needed. Babalon speaks.

---

I die cold and an-hungered in body but I have achieved Hadit. Thus is the prediction of CCXX-III-43-45 fulfilled on all planes.<sup>3</sup>

Sept.29—There is something wrong about this—My body tho' cold for a long time and starved has been made warm and fed by the kind people here.

---

On ♀ night, Sept. 24 e.v, I prepared for Death.<sup>4</sup> But I could not go for I had more work to do.

On ♀ the Dr. “assured” me I should not die. Poor fool.

On ♀ I once more prepared but still I had something to do.

On ♀ I made such arrangements as I thought necessary and decided to wait.

On ☉ (to-day) I became finally resigned to leave all in the hands of the Gods.

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<sup>1</sup> Compare *Book of the Law*, 1:36: “My scribe Ankh-af-na-khonsu, the priest of the princes, shall not in one letter change this book.”

<sup>2</sup> Frater Achad, the magical name of Charles Stansfeld Jones (1886-1950) who Crowley believed was the “magical son” referred to in the *Book of the Law*.

<sup>3</sup> These verses set out how the Scarlet Woman should behave in accordance with the Law of Thelema: she must be shameless, without pity or compassion; “work the work of wickedness,” be “loud and adulterous,” and proud, otherwise she will end up a “shrinking and despised harlot,” and will have to “crawl through dusk wet streets, and die cold and an-hungered.” Leah took this to heart, yet it is doubtful she “achieved Hadit.”

<sup>4</sup> There has been some speculation that she was contemplating suicide at this point. See Symonds’ *The Beast* 666, p. 378.

I hope to die on ☾—for “she is ever\* a moon” but I am entirely at the Will of the Gods. I shall have strength to keep the body active till all has been properly arranged. I do not even any longer wait.

And now I quote no longer, and I command Thelemites to refrain from doing so in the future.

---

Babalon speaks:

1. Thelemites die without aid except that of the Gods.
2. Thelemites will be permitted to die or live as they will.
3. Thelemites will not quote from the *Book of the Law*, for their Brethren will understand.
4. Thelemites will have the *Book of the Law* and its Comment<sup>1</sup> to guide them.
5. Thelemites are born and not made.<sup>2</sup>

This is the correct order—

(Beast will want to edit this so I'll do it for him—The order is DIE so that you may live). Now he can elucidate in the language of the Poet.

---

That is the 5. The Beast 666 will write 6 to make II. It will be our child.

Much later

MY WILL TO DIE IS MY WILL TO LIVE. SO THERE IS NO CONTRADICTION AFTER ALL!

\* *Misquoted.*<sup>3</sup>

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<sup>1</sup> The Comment was something Crowley had been working on over the years. There are in fact two, the Old and the New. See *The Law is for All*, edited by Israel Regardie.

<sup>2</sup> This is true. Thelemites have a natural inclination towards Thelema, from an early age, as I did when I was young. I also discovered my father had been interested in Crowley before I was born. He knew of my interest and kindly passed on what books he had on Crowley to me, which was very kind of him.

<sup>3</sup> Presumably she did not have a copy of the *Book of the Law* to hand, and is quoting from memory. See 1:16: “For he is ever a sun, and she a moon.”

☉ 9.00 P.M.

I noted somewhere (in one of my diaries at 207) that there should be a link between the passing on the title Scarlet Woman to the next.

I see it clearly now.

There was no link between any of the previous ones.<sup>1</sup> The first was Equinox Ceremony of Sept. 1919 when there were two words<sup>2</sup> demanded. Ahitha<sup>3</sup> and I were the \_\_\_\_\_.<sup>4</sup> That made a link. It was with that in mind that I wrote the document to Beast on Sept. 20 (?) of this year. I felt at first that my physical presence was needed. As that was impossible I passed on my Title—badly worded perhaps—but the gesture was the right one.

Let this be noted carefully.

Dorothy's child will be a son now that Parsifal<sup>5</sup> knows how to use his lance.

Note that The Beast has had no sons—his physical children have all been daughters—the one nearest to it was my miscarriage.<sup>6</sup>

Yes, there must be a voluntary passing on of the title S.W.

<sup>1</sup> Leah came from quite a long line of Scarlet Women. Officially, she was the sixth, with more to follow thereafter. One order of succession is this: Rose Kelly (1903-1906), Mary d'Este Sturges (1911-1916), Jeanne Robert Foster (1916), Anna Catherine Miller (1917), Roddie Minor (1917-1918), then Leah (1919-1924), making Dorothy Olsen (1924-1926) the seventh. Another order (see the new comment on the *Book of the Law*, 1:15) differs slightly: Rose Kelly, Mary d'Este Sturges, Jeanne Robert Foster, Roddie Minor, Marie Lavroff (1918), Bertha Bruce (1919?), which would then make Leah the seventh. (There was also Leila Waddell (1910-1916). Crowley omits her from his list.) The discrepancy has caused scholars some confusion as there are many other lists of women that could be added, especially if we take into account those who came after, e.g. Maria Theresa Ferrari de Miramar (1929-1930), Hanni Jaeger (1930-1931), Bertha Busch (1931-1933), and Pearl Brooksmith (1933-1936), etc. But see Crowley, *The Magical and Philosophical Commentaries on the Book of the Law*, p. 103, and his *Confessions*, pp. 677-8, also websites devoted to Thelema. As noted in the intro, Leah's longevity was extensive.

<sup>2</sup> The two words or double word was "Ahitha-Alostrael," the magical names of Roddie Minor and Leah five years previously at the autumnal equinox. Every spring and autumn equinox Crowley selected a "Word" which would be significant for the ensuing half-year.

<sup>3</sup> Soror Ahitha was the magical name of the previous Scarlet Woman, Roddie Minor (1884-1979). She received this name during the Amalantrah Working.

<sup>4</sup> This deliberate ellipsis is intriguing. What has been omitted cannot be conjectured. Is it "lovers," "sisters," or simply the "scarlet women"? If so, why hide the fact? Did they engage in some intimate act in order for the transference of power to take place? This would make sense for she later says she felt her physical presence was needed for Astrid.

<sup>5</sup> Parsifal was the new name given to Norman Mudd.

<sup>6</sup> This is true. All of Crowley's children, up to this point, had been female, including Poupée who died after only a few months. The foetus that Leah was carrying was male. Sadly, she suffered a miscarriage. See over.

## CHAPTER I

The month of May for the past 5 years.

- May 18 (?) - 1919. Poupée conceived—Esau and Jacob.  
" 18 (?) - 1920. Little boy conceived. The purpose of the Operation was Kismet (I think that's the word—it means luck, by the way<sup>1</sup>).  
1. " ? - 1921. The Big Operation—Ipsissimus. I proclaimed Babalon.<sup>2</sup>  
" 1-30 - 1922. *The Diary of a Drug Fiend*.  
" 1 - 1923. Expulsion from Italy.  
" 1 - 1924. " " 50 Rue Vavin. Actual birth of Baby Snake.
- 

9 months later.

- Feb. 1920 Poupée born.  
" 1921 666 to Paris. Failure of Coephalidium Working.<sup>3</sup>  
Sylvia Sullivan.<sup>4</sup>  
(Premature birth of little boy in Oct./20.)  
2. " 1922. To Paris 666 and Alostrael.  
" 1923. Raoul's death.  
" 1924. 666's rebirth (announced).
- 

5 months after 1.

- Oct. 1919 666 to Ga.  
3. " 1920 Failure of my oath. Poupée's death and little boy aborted.  
" 1921 Genesthai<sup>5</sup>  
" 1922 666 back to Cefalù.  
" 1923 To the Desert  
" 1924 MY DEATH? (near enough)
- 

<sup>1</sup> More correctly, it means fate or destiny.

<sup>2</sup> Here Leah's proclamation hints she was the catalyst for the exalted grade. See my intro.

<sup>3</sup> She means the Cephaloedum Working. Cephaloedum was the old Roman name for Cefalù. The working took place between Nov. 28, 1920, and Jan. 20, 1921. She, Crowley and Cecil Frederick Russell engaged in sex-magick with the aim to inspire a better commentary on the *Book of the Law*, the establishment of Law of Thelema, etc. It is included as an appendix to Crowley's *The Fish*, Mandrake Press, 1992.

<sup>4</sup> The wife of J.W.N. Sullivan, the mathematician, whom Leah and Crowley met in Paris.

<sup>5</sup> Frater Genesthai was the magical name of Russell. See note 3 above.

This is all perfectly wonderful.

Note that the 2nd in each case was an apparent failure. Yet the trick was done just by those apparent failures.

---

☾ Sept. 29.

8 A.M. Couldn't sleep at first last night but had good night's rest.

Ready to make final preparations for to-night.

After-noon.

My preparations still in running. I shall stay on this planet long enough to have completed these preparations to the very best possible aid to Establishing the Law of Thelema which it is my Will to do.

---

I have had three calls to "go."

1. ♀ Sept. 24—I staged this for Reggie<sup>1</sup> to be the man on the job and my supplying copy for the journals.

It failed.

2. ♀ Sept. 26—I sent for Ella Burgin and Lambert came instead quite unexpectedly. I staged this with less detail.

It failed.

3. ☿ & ☾ Sept. 27-28—This I staged to have all things ready by ☾ Sept. 29 to die quietly during the night of ☾, O.P.V. or Jane to arrive ☿ to find all in order.

I do not know nor do I care whether this turns out so but leave all to the Gods to give me strength to meet my situation.<sup>2</sup>

---

<sup>1</sup> This person has not been identified.

<sup>2</sup> At this stage, Leah's mental attitude towards her life was that everything had a symbolic meaning, interpreting every event as having some magical significance; any occurrence was a message from the gods, involving her destiny and connection with the rest of the universe. Similarly, when crossing the Abyss, the mind works on an elevated level, so that even the smallest thing, such as a coincidence like bumping into a friend you were just thinking of, becomes of paramount importance as if the gods are trying to tell you something. Also, these coincidences abound at this stage. They are unmistakable.



I have sent for a Notary—if he comes, well and good. If he doesn't, I shall stay here until my preparations are as complete as necessary for my Work.

That is my will for all I stick to what I said, "Only the Gods know the propitious moment." There is no time outside this.

---

A dose of Calomel<sup>1</sup> and then we shall see.

Done—but we'll have to wait till to-morrow to see, for calomel like all good things has its own "time."

Praise be unto Calomel!

---

"Babalon is risen." So I wrote on the "First day."

Babalon was knocked down 3 times and now she is up to stay up. Aum! Ha!<sup>2</sup>

---

☾ 7 P.M. Only now do I realize that one cannot break an oath. I've heard it said and thought I understood.

8 P.M. Telegram received from Ninette that Hansi and Alma sailed<sup>3</sup> and that Police and consul can do nothing.

Here is my letter to Nathan.<sup>4</sup>

*(Among Will to Die documents—Sept. 29.)*

---

<sup>1</sup> Or mercury chloride used for treating malaria and yellow fever. In the old days it was considered a panacea and used to treat a variety of other ailments as a cathartic or laxative, and was hugely popular around the time Leah was using it. Calomel was then discovered to have harmful effects on the body due to the mercury in the compound, and its use steadily declined.

<sup>2</sup> These are the last words of the *Book of the Law*.

<sup>3</sup> Presumably on their way back to New York.

<sup>4</sup> The American Consul at Palermo. See p. 58.

THREE CHAPTERS IN MY LIFE

The Will to Die.

Three spasms.

## CHAPTER I

### SPASM 1

Sept. 24

COPY OF DOCUMENTS

The Will to Die.

Sept. 24, 1924.

In case of my death I hereby appoint Norman Mudd, 50 Radnor Street, Chelsea, London,<sup>1</sup> to carry on and complete the work I have been unable to finish which is as follows:

To retrieve before Oct. 6 all the property left in the apartment of Miss Dorothy Olsen, *entre sol a droit*<sup>2</sup> at 207 Boulevard Raspail as per her instructions and authorizations to me. Should Norman Mudd be unable to do this personally, his representative will take charge but the lease ends Oct. 5 and the thing must be done.

The authorizations should be in the care of the American Consul in Paris in the course of a few days. The receipt of the rent is enclosed in envelope marked "Consul." Should the authorizations fail to reach the Consulate, Norman Mudd is to communicate with Miss Olsen at once.

I further command him to prosecute the swine who are responsible for my death to the full extent of the law. They are:

1. Lord Beaverbrook and his accomplices<sup>3</sup>

2. Alma Bliss,<sup>4</sup> my sister,

c/o Hayden Co.

North Goodman St.

Rochester N.Y.

3. H. Roy and his wife of 207 Boulevard Raspail,<sup>5</sup> Paris

(said to be proprietor of that apartment)

Witness my signature

Leah Hirsig.

---

<sup>1</sup> See photo in intro.

<sup>2</sup> "Ground floor on the right."

<sup>3</sup> Lord Beaverbrook was the publisher of the *Daily Express* and *Sunday Express*, the papers that launched an attack on Crowley, resulting in his expulsion from Sicily. See intro for full details.

<sup>4</sup> She was responsible for abducting her child, Hansi, so causing Leah much stress.

<sup>5</sup> See intro for more on this, the "207 Affair."

## CHAPTER I

I leave all my possessions to Norman Mudd to be dealt with at his discretion except such as are specially marked.

I also bequeath to Lord Beaverbrook a pamphlet<sup>1</sup> containing an inscription and autograph.

I would like the small packet marked “to be buried or burnt with me” to be so used. I also demand that the Swiss Legation pay for the disposal of my body—they never helped me when I was alive and how it will hurt them to have to pay a few sous!

Leah Hirsig

I ask that this be read aloud before a body of human beings; for I believe some few exist though I haven’t met them outside my associates in the Work which I give my life for and a few others.<sup>+</sup>

Leah Hirsig.

---

### 2.

Inscription on the Pamphlet for Lord Beaverbrook.

To Lord Beaverbrook, the murderer of one of the “three women.”<sup>2</sup>

Leah Hirsig

(legally)

but really Babalon.

Sept. 21, 1924 e.v.

=====

### 3.

An envelope containing the pictures of Mary Butts and Cecil Maitland<sup>3</sup> marked:

“To the Solicitors on the Part of Norman Mudd, in charge of the Beaverbrook-Mudd Controversy.”<sup>4</sup>

---

<sup>+</sup> Sept. 28. *Aimée Gouraud, Ella Burgin, Kingsley, Lambert.*

---

<sup>1</sup> The “Open Letter to Lord Beaverbrook.” See intro.

<sup>2</sup> The three women mentioned in the newspaper article of Nov. 26, 1922, who are described as “a French-American governess, one is an ex-schoolmistress, and one a cinema actress from Los Angeles,” i.e. Ninette Shumway, Leah Hirsig, and Jane Wolfe. The inference is all three acted as prostitutes whenever Crowley needed any money. See intro.

<sup>3</sup> Mary Butts, the English novelist, and her lover Cecil Maitland, originally met the Beast in Paris in February 1921. They were one of a few couples who visited him at the Abbey in Cefalù.

<sup>4</sup> Although Crowley wrote the pamphlet, it was published under Mudd’s name.

4.

To the Brethren:

“Who calls us Thelemites will do no wrong.”<sup>1</sup>

---

All these documents are to be preserved intact. Let there be no editing.

Let there be no editing in any documents by Thelemites.

“As brothers fight ye!”<sup>2</sup>

“There is success.”<sup>3</sup>

Babalon speaks.

=====

Things to be done.

1. Baggage at 207 Blvd. Raspail to be retrieved as per Miss Olsen’s instructions. (The manuscript of *Liber Legis*<sup>4</sup> is in a newspaper parcel among papers and envelopes, etc.) Look for that first. It must be gotten out of the house before Oct. 6.
2. Baggage at Rue Lamarck to be gotten. There are Mss. among those things.
3. Fur coat retrieved (if convenient) but I do not see why Boutreux should have it. Don’t waste precious time on this.
4. Documents to be gotten from Mr. Hunt, 1 Rue du Helder.<sup>5</sup> They are important in the Hansi-Alma affair.
5. Instructions as in my Will to be carried out. The immediate ones are:
  - a. To protect the property in Miss Dorothy Olsen’s apartment.
  - b. To have the Swiss Legation pay for the disposition<sup>6</sup> of my my body—burnt if possible and with the small packet marked “to be buried or burnt with me.”

The other instructions can be carried out later.

---

<sup>1</sup> See *Book of the Law*, 1:40.

<sup>2</sup> *Ibid*, 3:59.

<sup>3</sup> *Ibid*, 3:69.

<sup>4</sup> The technical name (in Latin) for the *Book of the Law*. It seems strange that Crowley would have this important MS wrapped in a newspaper parcel, when really it should have been locked up in a safe somewhere for safe keeping.

<sup>5</sup> Rue du Helder is the 9th arrondissement, 75009, Paris.

<sup>6</sup> She means disposal.

## CHAPTER I

6. To notify The Beast 666 and The Scarlet Concubine of His Desire<sup>1</sup> that Babalon dies but to live again; to live in a world different to that which she leaves.

The Aeon of Horus is established. Aum! Ha!

Further settle the bill here. Receipt for 100 francs enclosed in grey wallet. Pay the garçon 25 francs and the girl in the office the same amount. The people here have been most kind and human. They have given me the best care they are capable of. Thank them for me.

My memory begins to fail so in case I have forgotten to mention it Dorothy Olsen is to have any of my Magical belongings not otherwise disposed of. The black and gold dress and hat are to be preserved as the vestments of Babalon. Also the shoes and stockings.

The blue cape should be worn by Jane Wolfe, because she is the bravest woman I know<sup>2</sup> and she should be clothed in officer's uniform.

To Ninette, my strong wonderful sister, I leave the custody of my Hansi (Hans Hammond) until such time as decided otherwise by The Beast 666.

Lulu Astarte Panthea<sup>3</sup> is to have the little red purse in my bag.

Norman Mudd to have the grey wallet.

I can think of nothing more but my love to Hermes (Howard Shumway), Frater V.L.<sup>4</sup> and to Frater L.O.V.<sup>5</sup>— I have never seen him but he is of us.

Let Frater Achad beware!

Let Frater Progradior<sup>6</sup> “go on, go on.”

Let Frater Windram—Semper Paratus<sup>7</sup> “exceed, exceed.”

Let there be no sensationalism about my death or about anything else.

ALEISTER CROWLEY, THE BEAST 666, TO MEGA THERION, THE PROPHET OF NU, THE PROPHET OF HAD, THE PROPHET OF RA-HOOR-KHU! Lift thyself up for there is none like unto thee among men or among Gods!

B A B A L O N.

---

<sup>1</sup> *Book of the Law*, 3:14: “Ye shall see that hour, o blessed Beast, and thou the Scarlet Concubine of his desire.”

<sup>2</sup> When Leah and Jane first met they could not get on, but soon became firm friends.

<sup>3</sup> Crowley's child by Ninette, born Nov. 26, 1920.

<sup>4</sup> Frater Virtute et Labore, Adam Gray Murray, of the South African O.T.O.

<sup>5</sup> James Gilbert Bayley, a former student of Crowley's order (he joined 1910), then parted ways only to return to him much later in life, even attending his funeral in 1947.

<sup>6</sup> The magical motto of Frank Bennett who visited Leah and Crowley at the Abbey.

<sup>7</sup> Thomas James Windram, head of the O.T.O. lodge in S. Africa who died in 1939.

Paris, Hotel du Maine,  
Sept. 25/24 e.v.

To Mega Therion

93

The prophecy has been fulfilled:

CCXX—43-45<sup>1</sup>

I am Babalon, the Great Mother, the Mother of the Children of the New Aeon of Horus! I die in giving birth to my children. But I shall live again!

93

93/93

Babalon

The Scarlet Woman

Alostrael 31-666-31.<sup>2</sup>

---

<sup>1</sup> See note on p. 30 above.

<sup>2</sup> This page has been much quoted by so-called authorities on Crowley, and Thelema in general, as testament to Leah's dedication to the Great Work. Indeed, she is here showing a commendable fighting spirit, considering all the setbacks she has suffered, and was looking to the future of all the generations to come who might benefit from her ordeal.

She still has the conviction that she is indeed Babalon and is reconciled to her fate, not as a woman but as an incarnate avatar of that principle.



## CHAPTER I

### Aleister Crowley's Vindication.

I die in service to the Great Work of which he is the Visible Head.

My body dies as a result of the actions of:

Lord Beaverbrook and his accomplices

Alma Bliss, my sister

H. Roy (the proprietor of 207 Boulevard Raspail) and his wife.

I thank these people for having helped me to fulfil my true purpose in life and command my representatives to prosecute them to the full extent of the law of existing civilization, so that the Law of the New Aeon may be established.

Leah Hirsig.

SPASM 2

Sept. 26.

Sept. 26, 1924 e.v.

My beloved Beast,

93

I am going to die to-night. There is very little I can say for now that the conspiracy of Silence<sup>1</sup> is at an end; your monkey takes on the silence.

I have always loved you, as you have me. That is why you have never failed me as I have never failed you. We have both misunderstood often but we always found that misunderstanding did not matter for it led to understanding in our case, always at the right time. Only gods know what time means.

You will not grieve over my death. You will rejoice, God that you are. Remember that Alostrael, Babalon, (this isn't right but I can't remember how it goes and you know what it is supposed to be)—The Scarlet Woman, lives forever.

Leah Hirsig dies but then I never knew her.<sup>2</sup>

I want to stop now because I am rambling.

I am yours, you are mine.

93

93/93

Babalon.

---

<sup>1</sup> See p. 14.

<sup>2</sup> This is quite a revealing statement which suggests she is more in tune with the goddess that she is, as opposed to the person she used to be, as if the identity of the past has been eroded, replaced with the deity. However, as she moved away from Thelema a few years later, it indicates she reverted to her former self, and was no longer Alostrael/Babalon, or whatever magical persona we could ascribe her. As there is no record of her when she returned to the States, it further suggests the transformation was complete: she had simply slipped back into her old self as comfortably as slipping back on an old coat. Conversely, if she had continued her identification with Babalon, and the old Leah had really died, then she would have made more of an impact on the world, even in her old age. That she didn't negate this idea.

Sept. 26, 1924 e.v.

My beloved son,<sup>1</sup>

93

I die happy to have lived to produce a Magical son.  
The Aeon of Horus is established.

93

93/93

Babalon, thy Mother.

---

Sept. 25 1924 [e.v.]

My beloved daughter Dorothy,<sup>2</sup>

93

I love you.

93

93/93

Thy mother,  
Babalon.

---

<sup>1</sup> I.e. Norman Mudd.

<sup>2</sup> Dorothy Olsen was regarded by Leah as her heir, and therefore she adopted a motherly attitude towards her.

## CHAPTER I

Dearest Aimée,

This to tell you, in case I don't see you any more, that you have been a great factor in the Great Work.

You were the only real doctor I had, for you gave me strength to live long enough to finish my work.

I love you. I want you to have the little miniature of me when I was 16 painted by my sister.<sup>1</sup> Norman Mudd will give it to you.

Understand that you are not to think that A.C. deserted me. He did not. He liberated me.<sup>2</sup> I die, not as you imagine through neglect by him, but in service to the Work which we united to do. He and I are One, nay are None.<sup>3</sup>

When you see him you will understand.

Lovingly,  
Leah.

---

<sup>1</sup> As mentioned in the intro, Leah's sister Amy Bliss was an artist who specialised in miniatures, and became quite famous for her work.

<sup>2</sup> Note how she is now changing this into a positive. Crowley did desert her, but she now sees it as freedom as Dorothy will take on the responsibility of being the new Scarlet Woman and all that it entails.

<sup>3</sup> Compare *Book of the Law*, 1:45: "The Perfect and the Perfect are one Perfect and not two; nay, are none!"

1. First and foremost—the affair at 207 Blvd. Raspail.

Sept. 26

Things to do

1. Hunt for Hansi dossier with letters from Ninette, etc. Ask him<sup>1</sup> to undertake the thing as my Agent. He has not yet replied and has probably stuck the papers on to one of his dusty shelves. Retrieve these if necessary for Alma's prosecution.
2. A.C.'s written request to Boutreux to give back fur coat, the receipt of which he said he had mislaid. Consult Goirand about this as he had the case in hand.
3. Things at Rue Lamarck. Receipt and your list among papers marked "Envelope."
4. Deliver pamphlet<sup>2</sup> to Lord Beaverbrook.
5. Get in touch with Charlie Loebman, Solicitor, about the 207 Blvd. Raspail affair. Refer him to Dorothy's father (address on back of Banker's Trust paper in "B").
6. Make every use of all these points to get and keep the campaign for the Establishment of the Law of Thelema going.<sup>3</sup> Sue Alma and 207 Blvd. Raspail people.<sup>4</sup> This should give you sufficient cash at the right time to carry on with.

---

<sup>1</sup> I.e. Hunt, the agent she hopes will take on her case to regain the custody of her son.

<sup>2</sup> The "Open Letter to Lord Beaverbrook."

<sup>3</sup> Despite her abandonment, Leah is still positive about the campaign for establishing the Law of Thelema, believing it will have a transformative effect on society.

<sup>4</sup> It is unlikely this would have been successful as firstly, Alma was taking Hansi away from the Abbey for his own sake and the courts would have been in her favour, especially after reading about the Abbey in the papers; secondly, as the lease at 207 Boulevard Raspail was due to expire in over 5 weeks time, why should they be sued? They could only be sued if they refused to hand back the belongings to the rightful owners, and only if money was still owed by the tenants. At this time, there were no outstanding arrears.

## CHAPTER I

7. 200 francs remain in envelope (4). Also receipt for payment in advance of 100 francs. 2 nights bill + meals and stamps, telegrams, etc. The people are honest and about the only decent ones I have met in a long while. Pay the girl in the office 25 francs and the garçon the same out of the 200 left here.
8. Save any of my Magical weapons for Dorothy.
9. Give Aimée Gouraud the miniature of me—in my bag at 207.
10. To Ninette I leave the care of my most precious possession—my son—Hans Hammond until such time as prescribed by the Beast 666.

64 Av. du Maine, Paris 14  
Sept. 29, 1924. e.v.

My Last Will.

I, Leah Hirsig, being of sane mind, bequeath unto Norman Mudd, of 50 Radnor Street, Chelsea, London, all my earthly goods to be disposed of at his discretion. Also the custody of my son, Hans Hammond.

I also leave him in full charge of my affairs.

My body is to be buried at the expense of the Swiss Legation, 51 Ave. Hoche, Paris, as I am without funds and they are my National representatives.

Witness my signature.<sup>1</sup>

---

<sup>1</sup> This is a badly worded Will and would not be legally binding in a court of law. Further, it would need to be actually witnessed/signed by at least two people to be valid. The Will should have been headed: "Last Will and Testament of \_\_\_\_\_," then "I, \_\_\_\_\_, resident in the town/city of \_\_\_\_\_, State of \_\_\_\_\_, being of sound mind, not acting under duress or undue influence," etc.



## CHAPTER I

### SPASM 3

Sept. 28-29.

THREE CHAPTERS IN MY LIFE

64 Av. du Maine, Paris 14  
Sept. 29, 1924 e.v.

1.

Witness my signature

2.

I, Leah Hirsig, hereby declare that I leave all my affairs in the hands  
of

to be carried on

3.

I, Leah Hirsig, being of sane mind, hereby declare that I leave all my  
affairs in the hands of

to be carried on at his discretion.

Witness my signature.

## CHAPTER I

Things to be deposited with Mme. Aimée Gouraud, 20 Rue de Vineuse, to be called for by Norman Mudd or one of his representatives.

### Packet I

Black and gold dress  
" " " hat  
" shoes  
" stockings

### Packet II

- A. Envelope—instructions.
- B. Documents as listed.
- C. For American Vice Consul in connection with the affairs of Miss Dorothy Olsen—Her apartment at 207 Blvd. Raspail, the lease of which expires on Oct. 6.
- D. Hansi Documents. Note where others are.
- E. Letters for file. Also records which may be used.
- F. Letter for fur coat left with Bourcier at 50 Rue Vavin, May 1. The receipt has been lost and Maitre Goirand of 16 Place Vendôme<sup>1</sup> is responsible for it. I wish Ninette to have that coat.
- G. Lamarck Papers.
- H. My Diary.
- I. *Liber Legis* to be preserved for my son Hans Hammond, wrapped up as the Beast sees fit and presented to him at the right time.
- J. Grey wallet for O.P.V.
- K. Red purse for Astarte Lulu Panthea.
- L. 3 letters.
  - a. "For my Father and Mate."
  - b. "For my Son O.P.V."
  - c. "For my Daughter Dorothy."
- M. Black bag containing.
  - a. Expired American Passport.
  - b. 3 licenses and 1 appointment N.Y.C. schools.
  - c. American Naturalization Papers.
  - d. Keys for things at 207 Blvd. Raspail.

---

Similar list sent to London.

My last Will

Packet marked "to be buried or burnt with me."

---

<sup>1</sup> This is a fashionable square in the 1st arrondissement of Paris, made up mainly of hotels, including the Ritz. No. 16 is now the Hotel Moufle.

64 Av. du Maine, Paris 14  
Sept. 29, 1924 e.v.

The Swiss Legation,  
51 Av. Hoche, Paris.<sup>1</sup>

Gentlemen:

As my national representatives I ask you to bury my body as I am without funds. I refuse to allow my friends to pay for this:

My remaining relatives are:

1. My father—address unknown.
2. " sisters<sup>2</sup>
  1. Mrs. Rosalie Hirsig Buschor  
3 Theatrestrasse, Lucerne, Suisse [6003].
  2. Mrs. S.S. Carter<sup>3</sup>  
1026-8th Street N., St. Petersburg, Florida [33701].
  3. Mrs. Alma Hirsig Bliss  
c/o Mrs. Buschor
  4. Mrs. Marion Dockerill  
New York City.<sup>4</sup>
  5. Miss Martha Hirsig  
Kissimee, Florida.
3. My brother M. Hans Hirsig      Rosario, Argentina.
4. My son, Hans Hammond  
Address unknown.

Yours truly,  
Leah Hirsig.

---

<sup>1</sup> The Swiss Legation has since moved. The building at this address (51 Avenue Hoche, 75008, Paris) is empty and now up for rent.

<sup>2</sup> See intro for reference to Leah's sisters.

<sup>3</sup> As Fanny Christina lived at this address, we have to assume they are one and the same.

<sup>4</sup> Quite clearly, Leah had no idea where Marion was living in New York. Could the address be any more vague?

CHAPTER I

Hotel du Maine, Paris,  
Sept. 28/24 e.v.

Geo. Bernard Shaw,<sup>1</sup>

I read you and Ibsen at the same time when I was quite young. I became an Ibsenite and didn't quite see how I could reconcile you and him—and yet, I admired you.

I went through a period of thinking I was a degenerate because I could admire you and yet must have Ibsen.

Then for years your work bored me and I could turn to any page in Ibsen and find what I wanted.

Now, on my death bed a friend has sent in to me your “Woman of No Importance,”<sup>2</sup> the only thing I have had to read in weeks, and I find I am right. You are a great man or at least you have the elements—Now is your time to prove it—to yourself.

From one of the “Three Women” mentioned in the pamphlet issued by Norman Mudd called “An Open Letter to Lord Beaverbrook.”

I am asking Mr. Mudd to make a copy of this letter for future reference and to deliver the original to you.

Leah Hirsig.

---

<sup>1</sup> George Bernard Shaw, the Irish writer, was one of the recipients of the “Open Letter.” Crowley also wrote a piece on him called *The Gospel According to St. Bernard Shaw*.

<sup>2</sup> Leah seems to be confused here. *A Woman of No Importance* is, of course, the title of a play by Oscar Wilde. There is no work of this title, or similar, connected to Shaw.

64 Ave. du Maine, Paris, 14  
Sept. 29/24 e.v.

Dearest Aimée,

Will you send me 500 francs (or as much as you can) by messenger. I must leave Paris early to-morrow morning—There is danger.

My money had not yet come in. I expect it to be telegraphed from Florida<sup>1</sup> on receipt of a cable I sent on Friday by night letter.

Don't fail me in this—

Yours lovingly,  
Leah.

I'm ever so much better and will see you when I get back.

---

If you haven't the cash in hand, a cheque will do. Also, should you be out when this reaches [you], let me have it by a responsible messenger to-night before 8.

---

---

<sup>1</sup> From either one of her sisters living in Florida, possibly Fanny.

CHAPTER I

Hotel du Maine, Paris, 14  
Sept. 29, 1924 e.v.

Dearest Aimée,

I am writing this on a chance of your being out when my messenger calls or telephones you.

I need 500 francs (preferably cash but a cheque will do) before 8 o'clock to-night.

Will you not fail me in this? There is danger. Do not call here yourself.

I will explain everything later.

Always lovingly,  
Leah.

To reassure you—I am much better and all is going well.

THREE CHAPTERS IN MY LIFE

64 Ave. du Maine, Paris, 14  
Sept. 29, 1924 e.v.

Mister Nathan,

American ? Consul ! at Palermo.

What a piece of filth you are! But the day of reckoning is still to come, my dear Sir.

This is a purely personal letter (of which I keep a copy and hold receipt for its safe deliverance to you.)

Yours in full sanity,  
Leah Hirsig.

---

*(To Rosalie (enclosing telegram prepaid answer for 5 francs) I used it a day or so later instead:*

You can now get your 5 francs back.

Leah



## CHAPTER I

1. Statement
2. Detailed account
3. Attached certificate and prescription

Witness my signature

64 Av. du Maine, Paris, 14  
Sept. 29, 1924 e.v.

64 Av. du Maine, Paris, 14  
Sept. 29, 1924 e.v.

Statement (with accompanying document of details attached)

I hereby swear that the following named persons are directly responsible for my death:

1. Lord Beaverbrook and his accomplices.
2. Alma Hirsig Bliss, my sister
3. H. Roy and his wife (said to be proprietors of the Apartment house 207 Boulevard Raspail)

My death is due to complete nervous exhaustion. I have been unable to eat or sleep for months.

I do not take drugs.<sup>1</sup>

I do not drink except a little wine at meals sometimes.

I have smoked more than is good for me in the past weeks.

Examination of my body will prove these statements.<sup>2</sup>

I refer to:

1. Dr. Domela, Tunis<sup>3</sup>
2. " Jacob (recommended by American Express Co.—address not known)
3. " Jarvis—81 Boulevard Malesherbes [75008, Paris]<sup>4</sup>
4. " Chaussegros—236 Boulevard Raspail [75014, Paris]
5. " who visited me here on Sept. 25 (name can be gotten from this hotel)

---

<sup>1</sup> This is quite clearly a lie. Leah had probably by now tried every single drug available. Symonds, *The Beast* 666, speculates she was now suffering from heroin withdrawal.

<sup>2</sup> An autopsy would prove she had various chemicals in her body, some of them illegal, and some prescriptive drugs. Even minute quantities can stay detectable in the body for a long time after death.

<sup>3</sup> Dr Theodor Domela Nieuwehuis (1872-1941) was Crowley's physician in Tunis.

<sup>4</sup> This doctor and the one below are listed in Baedeker's *Paris* (1913) as one of several British and American physicians available in Paris. It further notes that, "The usual fee (as to which it is quite permissible to inquire) for a consultation is 10 fr., and for a visit 20 fr., but specialists often charge more." (See *op. cit.*, p. 45.) Obviously ten years later, doctors were probably charging much more.

## CHAPTER I

- A. Dr. Domela, Tunis, attended me—May-October 1923.
- B. Dr. Jacob called at 24 Rue Lamarck, Montmartre, after I had been returned from England by the Immigration inspectors, who were acting on orders from the Home Secretary. This about August 11-14, 1924.<sup>1</sup>
- C. I visited Dr. Jarvis on Sept. 20, after a complete collapse after receiving news that my son Hans Hammond had been kidnapped by my sister, Alma Hirsig Bliss. Prescription appended.
- D. Dr. Chaussegros was called in to the apartment of Miss Dorothy Olsen at 207 Boulevard Raspail, where I collapsed completely on my way home and had to remain the night. This during the night of Sept. 22. I called on Dr. Chaussegros the next day (Sept. 23) after having been abused by the people of 207 Boulevard Raspail.<sup>2</sup> Note appended prescription and certificate.
- E. Feeling myself on the point of death on September 24, I called in a local doctor (hotel will supply name). He assured me I would not die, but I knew better. However, I decided to eat as best I could and to continue to live until I should have put my affairs in order.<sup>3</sup>

---

<sup>1</sup> See intro on this. She was refused entry because of her connection to Crowley.

<sup>2</sup> See p. 4.

<sup>3</sup> This is an amazing statement from Leah, as if she can decide when and where she is going to die. Unfortunately, death is somewhat capricious and nobody has any control over it, not even a Thelemite. If anything, it is very revealing of her state of mind.

Sept. 28.

Final Instructions.

1. Notify Swiss Legation 51 Ave. Hoche. They are to bury me as I am without funds and refuse to allow my friends to pay for my burial. I shall notify them to await burial till you arrive or something like that, if I see fit or it is necessary.
2. Get instructions at Aimée Gouraud's 20 Rue de Vineuse, Paris, and arrange to collect other things left there at your convenience. (I enclose note of introduction.)  
(Sept. 29. I shall probably leave things here. You'll see.)
3. Proceed to settle the 207 Boulevard Raspail business, goods to be packed and disposed of as per accompanying paper—before Oct. 6. You will have to see American Vice Consul about authorization. Do not go near the place without your authorizations.
4. Attend to other matters as per instructions in order most suitable. Do not neglect any of them.
5. Do not discuss affairs with anyone except to give necessary facts to official people. Make no comments, and where they weep or wail, or what not; demand coldly that they stick to facts. LOOK AT THEM WITH THE EYES OF A MAGICIAN.<sup>1</sup>
6. Refuse to talk to Newspaper men. Refer them to Norman Mudd who will know how to deal with them.<sup>2</sup> There is to be no ordinary sensationalism.  
(This when I thought Jane<sup>3</sup> was coming.)
7. Post letters or send telegrams left for you,
8. Do not give 666's address to anyone.

---

<sup>1</sup> Another interesting statement, possibly meaning coldly, and dispassionately.

<sup>2</sup> This is unlikely as Mudd was no wiser in the way of the world, especially the Press, than either Leah or Crowley himself.

<sup>3</sup> I.e. Jane Wolfe. She was expected to come to Paris, from London.

9. Dorothy Olsen's address as far as you know is c/o Bakers Trust, Paris. I expect however she will have communicated with American Consul. If urgent, it is c/o Aumont 16 Av. de Carthage, Tunis.<sup>1</sup>
10. You really should have V.L. to help you. If this is impossible get an interpreter—M. Lambert of 23 Rue Vavin [75006], or if the Gods will, Montgomery Evans, and will appear at the right moment. I am rather expecting him.

My room is rented until Oct. 1, and I shall pay up, leaving receipt with you, if I can. Stay here until room rent is expired so as to receive letters, etc.

~~Leave your address with them and ask to have any mail until you can get procuration.~~

Use your discretion here.

You'll find everything will work out O.K. if you don't lose your head.

Some of the instructions in envelope marked instructions may have been carried out.

Get funds from Aimée until you can sell things, etc. I enclose a letter of introduction.

---

<sup>1</sup> She was of course staying with Crowley at this address. It was the home of Gerard Aumont (b. 1902), the French journalist living in Tunisia who was one of Crowley's lovers. He translated Crowley's *The Ghouls* into French, then later his *Diary of a Drug Fiend*. In 1925, when Crowley settled in La Marsya, just north of Tunis, Aumont became his secretary. Several papers still in typescript form are credited to Aumont in the Yorke Collection, but it is uncertain whether they were penned by him or ghost-written by Crowley himself—possibly with a view to getting them published so as to avoid the stigma (created by the newspapers) attached to his own name, good examples being "The Three Schools of Magick" (published in *Magick Without Tears*, 1983) and "The Black Messiah."

Goods at 207 Boulevard Raspail.

1. Pack books on table to be kept for 666.
2. " all 666's belongings in one case. (His Highland clothes<sup>1</sup> are in the old trunk, remove these and pack with other clothes.) White trousers, blue and violet shirt not to be included. These are for London.
3. The sword (in cupboard), the wand, and the Stele<sup>2</sup> are to be packed separately in case he wants them shortly.
4. All Mss. and papers to be packed for O.P.V.
5. Books on floor in hall to be sold to Nourri (I don't know his address).<sup>3</sup>
6. Opium pipe, Tibetan Banner, and amber cigarette holder to be sold if necessary.
7. Pictures to be cased. There are 2 at Duclas—Blvd Montparnasse below Blvd Raspail.<sup>4</sup> The receipt for them is among my S.W. cards, possibly on table or in small case belonging to V.L.
8. My effects to be packed and looked over later.
9. All the junk is to be put into old trunk.
10. Any of Dorothy's things that you can use you'd better keep. What you can't use, put with A.C.'s things.

---

I think that's all. Have responsible people pack these under your direction and with the protection of the American Consul, making inventory as you go along for purposes of reference later on. Note anything specially mentioned which is missing and register with proper authorities.

Store these with reliable people who will also do the packing.  
This will all take time, so get at it at once. Put it plain-

---

<sup>1</sup> As mentioned in the intro, Crowley had no money so he was forced to wear his old Highland clothes at Cefalù.

<sup>2</sup> The Stele of Revealing mentioned in the *Book of the Law*. It was a copy, not the original artefact he was instructed to get from the Boulak Museum (3:10).

<sup>3</sup> This person is so far unidentified.

<sup>4</sup> The two boulevards intersect just south of the Balzac monument. It is uncertain who or what Duclas is, maybe misspelt. Perhaps Ducla?

ly to the American Consul who has Dorothy's wishes on paper, and who received her signature for full power of attorney to carry out her instructions as per her wishes. She wished me to attend to these affairs for her. Leave A.C.'s name out of it entirely, unless British Consul butts in. Then merely say that owing to my great distress at having had my son kidnapped, etc., I had acted rather hastily, wishing to safeguard that which had been entrusted to me in the form of books and Mss. You'll do this O.K. I know. Don't complicate matters any more than you can help.

If there is any hitch in this the Consul will have to take the responsibility.

Leah Hirsig.

Hotel du Maine  
Sept. 28, 1924.

Strategic point.

Get all except old trunk out before Oct. 5. They may try to hold you up for money though everything is paid.<sup>1</sup> Dorothy paid 50 francs the day she went away but I haven't the receipt.

Put nothing into the old trunk that matters—leave the old shoes, etc. there to fill up. If they try to hold you up, just say, oh yes, you'll come back to-morrow and get the trunk and will pay then. Be sweet and amiable (they are terrible people) and when you have removed all the valuables, look at the woman, as noted before,<sup>2</sup> and record result.

---

<sup>1</sup> Again, this is doubtful as Crowley seemed to make a habit of falling behind on payments, otherwise it would be a straightforward matter. As the lease was due to expire, it would suggest the rent was up to date, yet there may be more to this story.

<sup>2</sup> With the eyes of a magician.

THREE CHAPTERS IN MY LIFE

WOLFE 50 RADNOR STREET CHELSEA LONDON<sup>1</sup>

MUDD TO COME MAINE HOTEL NOT LATER THAN  
MONDAY NIGHT BOAT. JANE TO STAY IN LONDON. WIRE  
CONFIRMATION AND AFFIRMATION.

LEAH

64 Av. du Maine Paris 14.

---

<sup>1</sup> See photo in intro. It was where Mudd was staying at the time, and Jane was staying with him. He did not own the property, otherwise he would have gone there rather than stay in homeless accommodation. It may also be the place Jane got kicked out of for failing to pay the rent.



## CHAPTER II

Sept. 30-Nov. 3/24. e.v.

THREE CHAPTERS IN MY LIFE

CROSSING TO-NIGHT JANE REMAINS LONDON

(Received Mon. Sept. 29 after last entry.)

MUDD.

♂ Sept. 30.

4.25 P. M. O.P.V. arrived this morning.<sup>1</sup>

I am slowly recovering from the exertions of the day; i.e. going out to have photos taken,<sup>2</sup> excitement of having O.P.V. to talk to, moving from my room 44 to no. 3 and the general evidence of the Working of the Gods.

Telegram—Aimée.

♀ Letter from Beast last night took away all my appetite—just my nerves.

LAMBERT SHOWED UP!

9.00 A.M. Letter from Nina Hamnett<sup>3</sup> enclosing 10 shillings.  
(Notes on opposite page evidently written on ♂.)

O.P.V.

Write to Marion Clark—re Hansi.

See Reggie re wiring capt. of steamer—get details.

Get Magical Force for me.

Augustus John.

Nina Hamnett.

Carte d'identité.

---

<sup>1</sup> From London, as per telegram.

<sup>2</sup> Possibly for her new passport or ID card.

<sup>3</sup> Nina Hamnett, English bohemian, artist, who lived in London and Paris, was the author of *Laughing Torso*, the book that mentions the Abbey at Cefalu. Crowley “was supposed to practise Black Magic there.” He attempted to sue her for libel in April 1934 and lost. They first met when he and Leah were staying at Rue Vavin at the Hôtel Blois. Nina was also a friend of Betty May. She met her and her new husband Raoul at the Dôme. They were on their way to Cefalù. She tried to prevent them from going as she heard bad things about the place, and feared for the young man’s life. But they insisted on going. Five months later Betty sent her a telegram regarding her husband’s death. According to Nina, Betty’s personal account of what happened at the Abbey was more interesting than the one she published in her book, *Tiger Woman*.

♀ Oct. 1

Took 3 Gardenal last night and slept till 8 A.M. But woke feeling very faint and weak in body but absolutely calm and clear as to my course for the future.

---

Thoughts.

Building up of family in New Aeon.

Man marries woman—helpmate, mother, etc.

Produce son and daughter (father trains son).

Father marries ? (devotes himself) to her training.

Son then looks after mother and mother advises son.

This is the tetragrammaton formula.

---

Wife to be faithful because of children. That settles birth control business.

As many wives as desired (one at a time) and as many concubines, etc., as needed.

That means that the old classification:

Concubine   Mother   Whore

stands—The “maid” will be the freak and very rare.

---

Notes on opposite page.

O.P.V. conceived in Mar. 1921

born            "   Dec.-Jan. 1922

reached puberty ?

Dorothy   -conceived Dec. 1923

born           Sept. 1924

---

## CHAPTER II

Son devotes life to Work of Father on the appearance of Daughter.

---

Father dies when his work (his True Will) has been accomplished.

---

Law of succession to be worked out by Beast.

---

On death of son, if father still lives, Father undertakes affairs.

---

This is for Thelemites. The slaves will be slaves,<sup>1</sup> according to these laws, formulated by the Prophet of Nu, the Prophet of Had, the Prophet of R[a].H[oor].K[huit].

---

### 11.05 A.M.

Telegrams written ready to send (10.55 A.M. by clock on Av. du Maine):

1. CROWLEY MAJESTIC HOTEL TUNIS  
COME BABALON
2. CROWLEY MAJESTIC HOTEL TUNIS  
LIBER LEGIS CHAPTER ONE VERSE 15<sup>2</sup>  
S.W.
3. CROWLEY MAJESTIC HOTEL TUNIS  
MUDD DEAD<sup>3</sup> LONDON PARALYSED COME BY AEROPLANE  
LEAH.

---

<sup>1</sup> Compare *Book of the Law*, 2:58: "Therefore the kings of the earth shall be Kings for ever: the slaves shall serve."

<sup>2</sup> *Ibid.*, "Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman is *all power given*. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men." My emphasis as this is what she is hinting at.

<sup>3</sup> Mudd was perfectly alive. This was a ruse by Leah to get Crowley to come back to her.

Later

I affirm that time is understood only by the Gods.

---

O.P.V. came in after 11.30?

Ella Burgin came in just before noon. She will bring me 100 francs to-morrow morning.

---

The telegrams may yet have to be sent. I expect this as a fulfilment of “the lover in the grey lands,” etc., passage.<sup>1</sup>

I am making necessary preparations for this last.

- a) By asking O.P.V. to write out a statement “preparatory to making his will.”
  - b) Taking precautions to leave all his goods with me.
- 

7 P.M. Oct. 1 (O.P.V. wrote as follows.)

Alostrael seemed surprised when I agreed, that Science lives by inspiration. If she only knew the whole truth about Science.

Estai's<sup>2</sup> great strength is her “pride of truth.” She will take, without defence, any criticism however piercing that you give her. Babalon replies: A pride of anything is weakness. I agree, of course; but this does not contradict my statement.

Mothers are very tantalizing; O.P.V.

They must be tantalizing to their children (says Babalon) to get the bloody fools going.

///

“In Astronomy (and in fact all natural Sciences) whatever is commonly called an accident is merely an event whose occurrence is due to conditions which were not taken into account (whether from inevitable ignorance or from rash limitation of the relevant factors). Apart from such accidents all astronomical events are calculable with precision. E.g. the aspect of the ... [rest of text illegible as it has been skewed off page].

---

<sup>1</sup> Uncertain what this refers to. Unable to source quote.

<sup>2</sup> Soror Estai, i.e. Jane Wolfe.

with accuracy, for any place, and at any time, up to several hundred years ahead.”

/// Norman Mudd

Alostrael asks me to write in this, her Diary, that the above is a brief statement in connection with a question she asked me about the analogy between astrology (scientific) and the application of it as per *Liber Legis* Chapter I v.3.<sup>1</sup> She also asks me to write this up at length (as I had already planned to do) at the first available moment.

---


$$\begin{array}{ccccc} \text{Later} & 31 & = & \text{AL}^2 & \\ & & & \text{LA} & \\ & & & \odot & \end{array}$$


---

## Stars (classification)

Mudd says

1. Classification by apparent magnitude—apparent brightness.
2. " " absolute magnitude energy emission.

For example, a star is stated to be so many sun powers by analogy by candle power.<sup>3</sup>

3. Classification by spectral type.

This is in physical essence a classification by temperature varying from perhaps 3,000 degrees centigrade through 60,000 in the case of the Sun to perhaps 15,000 degrees in the case of the blue stars.<sup>4</sup>

4. Stars differ and might therefore be classified in respect of each of the following characteristics:

- a. Mass b. Speed c. Colour or colour index d. Type of variability e. Relation to the galactic system f. Multiplicity.

---

<sup>1</sup> *Book of the Law*, 1:3: “Every man and every woman is a star.”

<sup>2</sup> That is, the Hebrew letters, *Aleph* and *Lamed*, add up to 31, a magical number in the system of Thelema. The opposite of AL = LA, or the manifest and the unmanifest, as LA = Nuit, or the Void.

<sup>3</sup> That is, a star’s brilliance is measured by magnitude, or candescence, meaning “brightness.” The word “candle” comes from the Latin *candela*, to be “white or glisten.”

<sup>4</sup> The temperature of a star’s surface will determine its colour. Blue is the hottest, which is followed by yellow, and then red.

### THREE CHAPTERS IN MY LIFE

Chokmah	2	1 ↗
Binah	3	2 ↗
Tiphareth	6	5 ↗
Malkuth <sup>1</sup>	10	9 ↗

---

24 Oct. 2

Somewhere after 7 I've been anxious about O.P.V., but wrote a long letter to A.C.

---

The three sons of mythology I spoke about to O.P.V. and Beast—

Who was Beast's first Magical Son? Not Achad, unless ~~O.P.V. is No. 2, and I am sure he isn't.~~ (Note on opposite page:

By Hilarion<sup>2</sup>—Only one son

" me Sullivan?, Raoul, O.P.V.)

He is No. 2. O.P.V. is No. 3.

---

Later—A white dog with black nose and ears came and sat on my bed!

Too bad this is all so fragmentary, but I'll get a chance to work it out sooner or later.

---

#### 3. The Rule of Three:<sup>3</sup>

3 S.W.      Rose = Wife  
              156 = Mother  
              ADO = Whore

3 Magical sons

Maid may become mother of 3 physical children.

---

<sup>1</sup> The names of the sephiroth pertaining to the Tree of Life in Qabalah. Chokmah is second to the first (Kether), Binah is third to the second (Chokmah), Tiphareth is sixth to the fifth (Geburah), Malkuth, the last sphere, is the tenth to the ninth (Yesod).

<sup>2</sup> Jane Foster, a former Scarlet Woman. Crowley met her in 1915 and called her The Cat.

<sup>3</sup> That is, there are three Scarlet Women, according to Leah, who form the triumvirate of Thelema. The first = Rose Kelly, Crowley's first wife; second = herself as Babalon (or 156 as in 2+1+2+1+30+50+50 by gematria), the Mother, third = Dorothy Olsen, as the Whore. Note the transference; 156 is now Mother, formerly Whore. See also Wolfe, *Cefalù Diaries*, p. 84, on the threefold structure of the role of the Scarlet Woman.



## CHAPTER II

Virgin Artemis	- Wife, mother, lover - Aphrodite Venus	Hag Hecate
Man of Earth Scientist	Lover Artist	Hermit <sup>1</sup> Magician
<hr/>		
Truth, Wife ?	Beauty Whore Aphrodite	Goodness Mother Hecate

Daughter—threefold

V.L. is daughter after all, in one way.<sup>2</sup>

King has

3 Sons (if more—youngest is heir). This all works  
with elder 2 N.G. (-law of reversal)

3rd. Son—Heir, pure fool, Parsifal, Dumling<sup>3</sup>

3 Daughters

1st. 2 are N.G.

3rd. is Seer, Kundry, Cinderella;

(This of course to be worked out on all planes.)

---

<sup>1</sup> The Hermit, the Lover and Man of Earth are the three grades in Thelema, mentioned in the *Book of the Law*, 1:40: “Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth.” One first becomes a Man of Earth, then a Lover, lastly the Hermit.

<sup>2</sup> In what way is V.L. “daughter”? This was the motto of Adam Gray Murray, of the South African O.T.O. It should be “son,” unless there was perhaps something ambiguous about his sexuality/gender. See also p. 116 where again he is referred to as “daughter.”

<sup>3</sup> See the 63rd tale of the Grimm brothers, “The Three Feathers.” A king had three sons, two were clever, the third was a Dumling or Simpleton. On his deathbed he instructed them to fetch him a carpet. The one who brought back the finest would inherit the throne. He blew three feathers, one of them falling to the ground which was where the Simpleton had to stand who noticed a trapdoor next to it and went down and found a toad. He requested of it the best carpet he had, and was given it in a box and took it to show his father who could not believe how exquisite it was, and declared he would be king. The two brothers were not pleased and demanded another contest, and another, until finally the Simpleton brought home a beautiful woman. She was challenged to jump through a hoop, which she did, and so the Simpleton became king and ruled wisely for a long time.

### THREE CHAPTERS IN MY LIFE

The Beast - Father

3 Scarlet Women

Rose

Hilarion

Alostrael

Rose—Magical sons? None, therefore divorced—

failed Material Plane.

Hilarion—One Magical Son, Achad, therefore deserted—

failed Intellectual Plane.

Alostrael—3 Magical sons, 3 daughters, therefore fulfilled—

III-43-45 on all planes.<sup>1</sup>

? Sullivan

Raoul

{ Elder sons

O.P.V. Dumling (Parsifal) bring feather and lance  
home to father.

2 Magical Daughters

Helen Hollis<sup>2</sup>

Ninette

} Step-daughters

Dorothy—Cinderella marry the prince.

On another line:

		Tetragrammaton	
Kether	Binah	Tiphareth	Malkuth <sup>3</sup>
666	156	O.P.V.	ADO
		also	
Ankf <sup>4</sup>	Babalon	Dumling	Cinderella
666	?	?	?

...perhaps the [rest illegible: texts skews off page]

<sup>1</sup> See p. 30 and note.

<sup>2</sup> Another of Crowley's women, not so scarlet, but he did call her The Snake.

<sup>3</sup> That is, the sphere of Kether is attributed to the Father, Binah to the Mother, Tiphareth to the Son, and Malkuth to the Daughter.

<sup>4</sup> Ankh-af-na-Khonsu, the ancient high priest on the Stele of Revealing, one of Crowley's former incarnations.

♀ Oct. 3 10.18 P.M.

I've just sent my son out to use the lance which he has found; also to get red gold.<sup>1</sup>

A great day—put in 3 shots<sup>+</sup>

1. Dr. Jarvis
2. Aimée (I doubt this will bring the desired fruit, but who knows?)
3. Lion

I consider my son's trip to-night as the Fourth.

♂ 7.55 A.M.

Woke once during the night (3 A.M.) thinking that I heard someone call LEAH 3 times.<sup>2</sup>

---

<sup>+</sup> Oct. 6

I placed the seal of Babalon on each of these three.

The seal of Babalon consists of the imprint of her left forefinger with the numbers 3-4-3 (I omitted these numbers I think on documents 1 and 2), also I started to use left thumb with no. 2 and felt that that shot would not reach home.



Note that though the intention was to form an equilateral triangle with these numbers, the 4 is placed below the proper place. This to be verified from original document sent to 666 and seal made exactly as the one on his document—if it be made at all. We'll see.

---

<sup>1</sup> This could be a reference to menses as which is the technical name Crowley gave to such operations, the two words often appeared in his magical diaries. When the menses and sperm are combined in a magical operation the fluids are termed, Elixir Rubeus, or red elixir. As O.P.V. has been instructed to use his lance, this is probably what is implied.

<sup>2</sup> It was Norman Mudd calling out her name after returning from an unsuccessful trip to London with his *Open Letter*. See over, also Symonds, *The Beast* 666, p. 378.

O.P.V. came in early—it was he who called during the night.  
Has gone out on various errands this A.M. (between talks).

1.    a. To pawn ring  
      b. " get citrate of Magnesia<sup>1</sup>  
      c. " get envelopes
2.    To lunch  
      To verify dose about Magnesia  
      To get time of Tunis mail.
3.    To get me powder  
      To get me black for eyes  
      To get me Crème Simon<sup>2</sup>

☉ Oct. 5, 9 A.M. (to continue yesterday's diary—was too sleepy to write it up last night.)

This then is about 7 Oct. 4

I had a bath—a real hot one (after getting a chill getting into the first one they prepared for me).

I used:

1. Crème Simon (White)
2. Lip rouge (Red)
3. Eyebrow-pencil (Black)
4. Yellow powder (Gold)

Wore blue cape to go to bathroom. Came in and put on my black and gold dress. Strangely enough the white slip which I had on was stained with menstr[u]ation and wine, and though white, to all intents and purposes, it is yellow enough in parts (stained with diarrhoea).<sup>3</sup>

---

<sup>1</sup> Citrate of magnesia (or magnesium citrate) is a mineral that is taken as a laxative to relieve constipation. It works by increasing the amount of water in the intestines.

<sup>2</sup> The brand name of a French range of skincare products. Not cheap, even in those days.

<sup>3</sup> Probably due to too much citrate of magnesia!

I felt prepared then for a Magical Ceremony—just what, I didn't know. (I rather expected Aimée or someone to come in—but this was after I had made the preparations).

Previous to this I told O.P.V. to note in his books that the colours for our Banner of Thelemites would be:

RED   WHITE   BROWN

thinking that by uniting

Red and white

Black and white

we would preserve the original Red and White and destroy the Black forever by merging it with these two and forming a third colour.

Well, we'll talk about this some more later. However, I began to see that the black was necessary.

And then, as by a lightning flash, I knew what the ceremony was to be.<sup>1</sup>

It was to be the ceremony uniting these—I was a bit worried about having the blue cape around me and only now do I understand (CCXX-II-Verse 49).<sup>2</sup>

The Magical Light still dazzles me, but I'm getting accustomed to it and yet I have time to glory in its wonder.

The actual thing I did was to have a feast<sup>3</sup> in accordance with the preparation. So I ordered:

Tea (milk)  
(Gold)

Bread (butter)  
(White)

Ham  
(Red)

Figs  
(Black)

---

<sup>1</sup> It was to be a Magical Marriage in which she was to marry O.P.V., despite Crowley strictly forbidding it.

<sup>2</sup> *Book of the Law*, 2:49: "I am unique & conqueror. I am not of the slaves that perish. Be they damned & dead! Amen. (This is of the 4: there is a fifth who is invisible, & therein am I as a babe in an egg.)"

<sup>3</sup> A Marriage Feast, symbolically significant.

Again, I was a bit concerned.

I began counting

Tea and butter = gold

Bread and milk = white

Ham = red

Figs = black.

There were 2 white and 2 gold and only 1 red and 1 black. Of course this made six but I wasn't happy.

The garçon could not get figs<sup>1</sup> so O.P.V. went out to get some. I called him back and said, "No, make it black grapes and a few figs too."

Note: There would now be 2 black also, but what about 2 red? I consoled myself by saying, "Well, what we have = 7."

He returned with grapes, but I felt the need to have figs so out he trotted again and after what seemed to be a very, very long time, he came back with 4 figs and a better bunch of grapes. The tea had arrived long since but we didn't care. O.P.V. hadn't the slightest notion what I was all about, and my own ideas were coming, one after the other.

I then proceeded to tell him (as near as I remember) that this was a marriage feast, now that the Prince had found the slipper of Cinderella,<sup>2</sup> and could carry her off to his castle;<sup>3</sup> that Dumling had brought the feather home to his father, and had therefore earned the hand of the Princess. Also, that Parsifal, having found the lance, would now be able to use it.<sup>4</sup>

---

<sup>1</sup> Figs are symbolic of fecundity. In ancient Greece branches of fig trees were used to whip the backs of men and women to make them more fertile.

<sup>2</sup> A euphemism for Leah's vagina.

<sup>3</sup> That is, have his way with her.

<sup>4</sup> In Wagner's opera, the lance has been stolen by the evil wizard Klingsor, Parsifal (or Percival in the Arthurian version) has to go on a quest to find it. Of course he does so, and after much travail is able to return it and uses it to heal the wound of Amfortas. Here the sexual symbolism is obvious. Mudd has found his virility and can use it with Leah. He would have been much pleased now that he could have his object of desire.

## CHAPTER II

We therefore celebrated by taking:

	1	-a grape (Black)	
	2	-sip of tea (clear) (Gold)	
	4{ 3	<del>-Bread (white)</del>	
later		-Ham (tiny bit)	(Red) } not quite
	3{ 4	White (tiny bit) Bread	clear white
			came first

After that, the other details no longer bothered me, for these was no milk for the tea, neither of us touched ~~the butter nor~~ the figs, so that our actual feast really amounted to:

Bread  
Ham  
Tea  
Grapes

Blue? Smoke of cigarettes of course, silly ass!

Much later, I ate a fig and gave 3 to O.P.V. to take home with him.

My objection to the figs had been on grounds of [the] Adam and Eve story.<sup>1</sup> My need for grapes in connection with Bacchus.<sup>2</sup> Yet I felt the need to have the figs present just to “break all the rules,” to fear nothing—“Fates nor Gods, nor anything.”<sup>3</sup>

I then gave my son, Parsifal, instructions and advice about his lance.<sup>4</sup> I believe firmly that our new history will be based on the fables and fairy tales and old myths + the something which we need to reconcile and reunite them.

---

<sup>1</sup> For they reminded her of the Bible. Anything biblical was to her mind the equivalent of blasphemy. See Symonds, *The Beast* 666, p. 381.

<sup>2</sup> Bacchus, the Roman god of wine and pleasure, based on the Greek Dionysus, the god of fertility. The festivals in honour of his name were notorious for drunken revelry and their lasciviousness.

<sup>3</sup> *Book of the Law*, 3:17: “Fear not at all; fear neither men nor Fates, nor gods, nor anything.”

<sup>4</sup> Leah instructed Mudd in sex-magick. And she, as his mother, would instruct him how to use his lance/penis properly, which has an almost incestuous kink to it, but this is all on a symbolic level where the meaning has relevance for her, just as fairy tales and myths do.

(Science with Art.) The name for this is Magickal Light which we have now got.

Even after all this, Parsifal (as I shall call him until he gets his own name which will be equivalent to it) had formulated his will to utilize all his creative energy to doing his father's work, whereas Babalon had formulated her Will (in this particular matter), that having now passed on to the stage of Whore: she would do all in her power to teach Parsifal to learn to use his lance.

The arrangement then, up to 7.30 P.M. 7, was that Parsifal should not give his semen to anyone (or to get rid of it physically) consciously<sup>1</sup> until he was thoroughly convinced that he should do so—and then, to give it to Kundry<sup>2</sup> only. Also, that Babalon would utilize her force entirely to training her son.

Then Parsifal went out to send a letter to A[nkh]-af-na-K[honsu], and during what seemed an eternity, more light came to me.

So that by the time Parsifal came back (8.30?) I had further things to discuss with him. I put it to him plainly that:

- a. I wanted him then and there. That was my only way in which to gain health quickly.
- b. That what I had told him at the Ceremony re Dumling and the Princess was more or less subject to change without notice.
- c. That he had vowed to use his lance when he had it.
- d. That I might possibly be his "Siren."

---

<sup>1</sup> That is, he should refrain from masturbation to store up the semen for her, as Kundry, only. Mudd would have control over the sexual current whilst awake, but during sleep he would have no such control, as few men do, and that is why she stipulates "consciously."

<sup>2</sup> It is strange how Leah should align herself with this feminine type when Crowley viewed her as the complete opposite of Babalon. The latter, as the Whore, opens herself up to experience, whereas the former shuts herself up, denying herself those experiences which are essential to growth. "She [Babalon] is Sakti, the Teh, the Magical Door between the Tao and the Manifested World. The great Obstacle then is if that Door be locked up. Therefore Our Lady must be symbolized as an Whore. ... Clearly, at last, the Enemy is this Shutting up of things. Shutting the Door is preventing the Operation of Change, i.e. of Love. The objection to Calypso, Circe, Armida, Kundry, and Co. is that one is liable to be shut up in their Gardens." (New comment to *Book of the Law*, 3:55.)



We then discussed this and though I used all my powers as Siren, I also used my mother (“Great Mother”) powers.

(A dose of Citrate of Magnesia.)

This led eventually to the consummation of our marriage—in which we did “reverence unto Ra-Hoor-Khuit.”<sup>1</sup>

2 Opera within some 15-30 minutes (time not absolutely known).<sup>2</sup>

All this happened between about 8.30 P.M. ♯ (3) & 1.30 A.M. ☉ (6).

Parsifal then went to his hotel and I slept until 8 this morning when Mme. du Citrate began to work.<sup>3</sup> She worked 3 times (I took a second dose on awakening as prescribed by the chemist).

Then a café noir and Parsifal arrived about 10.30 to find me writing up this record.

It is now about 12.45, or thereabouts.

Between 10.30 A.M. and 11.45 (about), Parsifal used his lance in my defence, and being my champion will do so whenever his lady needs protection.<sup>4</sup>

+ +

(All this subject to notice without change)

+ We’ve just been discussing Freudian forgetfulness.

All this has to do with  $0 = 2$ .<sup>5</sup>

<sup>1</sup> They had sex in praise of the god, the child of Nuit and Hadit.

<sup>2</sup> In other words, they performed two acts of sex-magick in the space of half an hour.

<sup>3</sup> She had to open her bowels, not once but three times.

<sup>4</sup> Leah and Mudd carried on performing sex-magick over the next few weeks. Mudd said of her, “Babalon gave me the ‘force of Babalon’—which I enjoyed for some hours thereafter in the form of unusual mental calm and serenity and a general exaltation of energies.” Quoted in Symonds, *The Beast* 666, p. 382.

<sup>5</sup> *Book of the Law*, 1:45-6: “The Perfect and the Perfect are one Perfect and not two; nay, are none! Nothing is a secret key of this law.” That is, the perfect and the perfect, when balanced, cancel each other out. This is the formula of sex-magick in Thelema. Through it is duality transcended, and we literally become nought, for having risen beyond the plane of duality there is no object/subject. Only when we come back down to this plane is there division, for there is a universal law which states that anything manifesting on this plane automatically evokes its opposite, so you cannot have day without night, hot without cold, wet without dry, or male without female. The latter pair when united, either consciously in the mind as concepts, or physically in sex-magick, annihilate each other, if carried out properly, so we are neither male nor female, neither being neuter or *neter* (the Egyptian word for “god”) therefore sexless. Sexuality is nothing but duality. The formula can be better expressed as  $0 = (+1) + (-1)$ , where the former is masculine and the latter feminine, as in yang-yin. Nuit is 0, Hadit, being divisible, is 2, but capable of being 0 through the act of annihilation in her.

I start my meal.

Parsifal says,

“Bread and wine make blood and bone  
Of the Beast and Babalon.”

I proceed then to eat:

Cote de Veau avec haricots verts, salad, bread, wine, and grapes.

2.30 P.M.

OPUS 4

“The Establishment of the Kingdom” uttered by Parsifal.

About 4 P.M.

Started Opus V for physical strength for Babalon—at the same time there was very, very strong in my mind to combine this with:

(2) To fill Parsifal with the force of Babalon.

No OPUS (that is, no emission)<sup>1</sup> but as I got the physical strength needed from these preliminaries, I propose the next opus to be for the second, marked (2).

---

This brings me to the idea of twins—I must fit that in somewhere in the Laws of our Kingdom.

---

<sup>1</sup> I.e. there was no ejaculation.

☾ Oct. 6

The next Opus (object as per last page—), Babalon gave that which she had to give, and sent Parsifal to do that which was necessary “filled with the force of Babalon,” (about 8 P.M.).

He returned at 10 P.M. and between talks and writing letters,

Opus—“for pure love.”

Parsifal left at 2.30 A.M. Babalon slept till 7.40 A.M.<sup>1</sup>

---

☾ Oct. 6/24

Parsifal started on his quest: 207 Boulevard Raspail affair, starting at American Consulate.

Babalon now prepares to read Parsifal’s diary, beginning Sept. 24, and to make necessary notes with re writing letters, etc. She has bathed and fixed up her face, and has started to formulate her future career as HAG.

---

10.55 Now I feel faint again, so I’ll sniff a bit of ammonia<sup>2</sup> and rest and then go on.

Note -

Calomel

Citrate of Magnesia

Ammonia (later Oct. 7. Add camphorated oil.<sup>3</sup>)

---

<sup>1</sup> Note the third person usage.

<sup>2</sup> Sniffing ammonia is common among weightlifters prior to a heavy lift as it helps to boost adrenalin. Essentially, ammonia is a stimulant but can also be toxic. Leah was using it to wake herself up.

<sup>3</sup> Derived from the wood of the camphor tree, the oil is used to relieve congestions of the chest. Leah had this problem at the time.

11 A.M.

A good sniff of Ammonia—then decided to take a potion, and eat what I had which happens to be bread and grapes. Black and White, by Jove!

I have so much to say about all this. But later will do.

---

Now to the diary.

(Notes in separate book.)

Must establish:

10 to represent tree of life<sup>1</sup>

3 men to represent hermit, etc.

3 women to " 3 daughters.

Have established:

3 daughters by Alos[trael].

3 S[carlet. W[omen].

3 sons by Alos[trael].

Red/ Orange Yellow/ Green Blue/ Violet Black/ White/  
Good—the Primary colours!

---

Noble Hall<sup>2</sup> and O.P.V. came in long before I expected Parsifal. And it's all right, and I drank my milk, and ate my bread, and I'm happy and excited, and hungry and tired, and ready to fight the next devil that appears!

Praise unto Aiwass!<sup>3</sup>

---

<sup>1</sup> There are ten sephiroth on the Tree of Life. It symbolises the created universe, from the unmanifest to the manifest.

<sup>2</sup> Leah also refers to him as Norman Hall elsewhere (see Postscript), but here refers to him as Noble, perhaps to distinguish him from Norman Mudd. In the 1930s Crowley met Norman Hall for cocktails and dinner.

<sup>3</sup> *Book of the Law*, 1:7: "Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat." Aiwass dictated the book to Crowley, but was not of an earthly form. Crowley described him, having dared to look over his shoulder to see who was speaking, as "a tall dark man, in his thirties, well knit, active and strong, with the face of a savage king, and eyes veiled lest their gaze should destroy what they saw." He would later go to identify him as his own Holy Guardian Angel whose number is 93, the same as Thelema. Those who dismiss Crowley ridicule him by saying the name sounds like "eyewash."

Leah conversed with Aiwass about passages in the book from Oct. 20 to Nov. 11, 1923.

I want to note that since ♂ my 3rd death agony passed by I am in room No. 3 and that from the 20th (the day of the “first desertion”) I was in 44. O.P.V. had no. 31 the night he was here and he had no. 3 at 13 Rue du Maine another night. And though this isn’t anything scientific, yet it is Magical, and we’re going to have a great old time soon, soon.<sup>1</sup>

(Scribbles on opposite page unfinished calculations as to number of days in each room—not worth copying.)

A gardenal to soothe me a bit.

I shall get a wonderful costume to start out in my new career. Parsifal and I will plan it.

It will be:

Red and Gold, Black and White, and blue combined.

With the sable fur made up properly.

A blue cloak lined with the sable.

A dress and hat to match with these colours, properly combined.

♂ Opus 8: Strength for Bab[alon].

#### Resumé thus far of Opera

ℏ Opus 1 and 2

⊙{ " 3, 4 Establishment of Kingdom. 5 (no emission).

{Bab[alon] emission, 7: Pure Love.

☾ Opus 8: Strength for Bab[alon].

♂ " 9.<sup>2</sup>

---

<sup>1</sup> As mentioned previously, when in this state of mind everything seems to be significant, or having some underlying meaning, especially coincidences, which seem to abound, as the mind opens up to the unconscious. Therefore, Leah is noticing that she was in room 3, so Mudd had been in room 3 in his hotel. He was also in room 31, an important number in Thelema.

<sup>2</sup> Note no intention is given for this working. Also, see over.

♂ Oct. 7

All this was broken off yesterday by the arrival of the effects from 207 and my over-exerting myself.

I remember a lot of unpacking and re-packing, a lot of love-making, a threefold letter to Beast as a direct result of Opus 9—more packing, oysters, Lambert and the papers, and a baby in my bed all night long till 6.30 this morning.

He thought he ought to “fuck me”—but I showed him how wrong he was, so up he got and we got busy.<sup>1</sup>

Of course, I remember preparing him to go on 3 errands after posting the letter.

They were: (I need help)

1. Use his lance if you can and will.
2. If this fails, then we’ll talk things over.
3. Then call doctor.

---

Result

No. 1—He was willing to try to do.

No. 2—We did.

No. 3—We had a large tea and all was O.K.

---

Also later, I asked him to try to see Lambert, Nina [Hamnett], Willy,<sup>2</sup> etc., and to bring me some oysters and white wine if possible, and to come home quickly, quickly.

---

<sup>1</sup> Uncertain what she means here, but it could be that Leah “fucked” him by taking the dominant role, as Babalon, and went on top.

<sup>2</sup> Possibly William Seabrook (1881-1945) who was always referred to as Willy, but it is doubtful he was in Paris at the time. See p. 127 where he is called Bill.

## CHAPTER II

When he arrived, I asked him again to have the Dr.—He went out to try to get him and he wasn't in.

So we talked a bit and loved a bit (just enough) and slept till daybreak.

In the course of some of these operations I asked him 3 questions:

1. Who is your best girl?

Ans. You.

2. What is thy will?

To help to estab[lish]. the L[aw]. of T[helema].

3. Who are you?

O.P.V.

(I had hoped he would say I don't know, but realized that I wanted him merely to answer the questions—Mother love giving a little kick.)

I planned also to ask him (on his final return),

Whom do you serve—

but I no longer needed to do so.

So now I have finally and completely adopted this son of the Sun.<sup>1</sup>

24 Oct. 8

8.25 Woke rather dazed but gradually pulled round. Meditated between 7.40-9.30 on Subject of Future?

---

<sup>1</sup> That is, the Beast, as solar, represented the sun. So any son of his would be the Son of the Sun.

Have ordered a bath.

Said Adoration—

A brief account about yesterday.

We got most of the things from 207 fairly well systematized. Some-time during the morning (bet. 10-11, I should judge).

OPUS 10.

Worked on and off all day—kisses sandwiched in, of course. O.P.V. sold 4 medicine bottles for 65 centimes which enabled him to get a few cigarettes. Such food as he had was part of what I ordered here.

Dr. called—nice Dr.—said there was nothing serious.<sup>1</sup>

---

He<sup>2</sup> had a nice little bout in which I told him to kiss me if he was a man—and when I couldn't or wouldn't keep him off any longer, I bit his lower lip good and plenty.

Then tea (5.30-6?).

Noble Hall came in and left us 70 francs which enabled O.P.V. to get a room and to bring in food—such good food.

We had:

White wine  
Bread and butter and pastry  
Sardines  
Lobster  
Ham  
and a Pear.

---

---

<sup>1</sup> Notice how Leah's attitude has now changed. She is no longer convinced she is going to die. Obviously, she still had a few underlying health issues, but her demeanour has overall improved, and she appears to be more optimistic about her life.

<sup>2</sup> Mudd, not the doctor!



We were both sleepy—he lay down with me for a bit and got the notion he ought or wanted to perform

OPUS 11

I remained passive up to a certain point, then we started and he got very excited in the “new position,”<sup>1</sup> so that he came partially. I considered it best that he should finish up in the old way. He tried and I concentrated on:

A BABY BOY.<sup>2</sup>

but he couldn’t go on. He fell asleep several times, and I finally advised him to go home and sleep. He got ready to go and then I put my naked body between him and the door. He was sulky and I didn’t want him to go in that spirit. We had a few moments talk over it, and I then felt satisfied to let him go.

I slept.

We shall complete that opus sometime to-day—perhaps the object:

A BABY BOY.

We have now (this is of course partly speculation suggested by him entirely) created:

1. Magical Daughter (Astrid).<sup>3</sup>

On the assumption that my theories are more than theories we shall create:

2. A child of the brain.

3. A physical son.

---

<sup>1</sup> Possibly inferring Leah went on top, the “old way” being the missionary position.

<sup>2</sup> In other words, during sex, she held in mind the idea of conceiving a baby boy.

<sup>3</sup> Dorothy Olsen. It is doubtful if she could be called the daughter of the previous Scarlet Woman, but in Leah’s mind that is how she views it, being the Great Mother.

This carries out the law of reversal.

With 666,

We created:

1. A physical child—Poupée.
2. An intellectual child—the D[iary]. of a D[rug]. F[iend].
3. A Magical child—Frater Aud [Raoul].

All of these died<sup>1</sup> for we were still working in the dark. I have all sorts of fancies about what Babalon and the Beast conjoined should do, but they are of no importance at the moment.<sup>2</sup>

I should like to have 666's Mag. diaries to consult about various things.

For Beast's letter:

1. Fairy Tales:

Parsifal	{ This has to do with
Holy Kings	{ 3 - 4 - 3
Bastard	{ 3 - 4 - 3

(Missing—uniting red and white and black and white and blue (which is of the 5th) Ceremony.)

2. The no. 3 again:

S.W.—3 (7)

Children created—Magical and otherwise

3. General about future.

4. a. Tetragrammaton formula est[ablshed].

b. 10 people—tree of life.

c. Pieces on chess board.

(Jessica-Lorenzo, comic relief to stupid Portia and Bassanio.<sup>3</sup>)

---

<sup>1</sup> Surely this does not apply to the intellectual child for that went on to full maturity and sold reasonably well, getting good reviews, unless she means how it was denounced in some quarters as an immoral book.

<sup>2</sup> Leah seems to be stuck in the past as it is highly unlikely the Beast and Babalon would ever conjoin again.

<sup>3</sup> Characters in Shakespeare's *The Merchant of Venice*. Jessica is in love with Lorenzo, but she is Jewish and he a Christian. Also, her father disapproves of their relationship. Portia is a wealthy heiress still looking for a suitable suitor, and ends up falling in love with Bassanio, a young Venetian gentleman who happens to be in love with her, but does not have the means, or the money, to woo her.

- a. Estab[ished].?
- b. Possible people.
- c. ADO = Queen's pawn<sup>1</sup>
- OPV = King's "

---

My paper 5-6 (may be bastard but do it—

My 3 Magical letters—all in same way insufficient and incorrect.

I picked up my copy of the Holy Books<sup>2</sup>—and turned to LIBER VII<sup>3</sup>  
CAP. VII, V.31:

“But in that profound who shall answer: What is?”

---

*Sepher Sephiroth*:<sup>4</sup>

343 = 7<sup>3</sup>

“And God said.” [וַיֹּאמֶר אֱלֹהִים]

*Gen.* 1.3

A sweet smell [זַפְרָן]<sup>5</sup>

---

3 =  $\Sigma$  (1-2). ה. The Mystic Number of Chokmah

Father אב

To come, go בא

4 = The Number of Abra-Melin Princes. ד. 2<sup>2</sup>

Father אבא ABA

Hollow; a vein בב BB

Proud גא GA<sup>6</sup>

---

<sup>1</sup> Here Leah is likening their relationship to one another as pieces in a game of chess.

<sup>2</sup> *ΘΕΛΗΜΑ: The Holy Books*. Originally published in three volumes between 1909 & 1910, in extremely limited editions. It is known one copy of the first volume was rebound by Zaehnsdorf in 1910 and later presented to Leah by Mudd. The three volumes were then bound as one, and this maybe what Leah is referring to.

<sup>3</sup> The full title is *Liber Liberi vel Lapidis Lazuli adumbration Kabbalae Aegyptiorum sub figura VII*. It can be found in the second volume of the above. The quote is on p. 41.

<sup>4</sup> *Sepher Sephiroth sub figura D*. This first appeared in Crowley's *Equinox*, vol. 1, no. 8. It was later republished, along with *Liber 777* and *Gematria*, as *777 and Other Qabalistic Writings of Aleister Crowley* in 1973. Leah must be using the one in *The Equinox*.

<sup>5</sup> In other words, these two phrases both add up to 343 which equals 7 cubed. See the above work, p. 38.

<sup>6</sup> For the numbers 3 and 4, see *Sepher Sephiroth*, p. 1. Quote corrected.

(Here I began to read the 30 Aethyrs<sup>1</sup> and made a copy of what interested me particularly—not copying these pages. But I selected 16 and 19<sup>2</sup> as most important for me at the time.)

12.35 P.M. 24 Oct. 9

I break off a letter to L.O.V. to eat the food sent me. I eat this food that my body may be fortified thereby.<sup>3</sup> It consists of:

Beef, potatoes, bread, apple, grapes and red wine.

=====

1.30 A.M. ♀ Oct. 20/24 e.v.

2nd SERIES—SILENCE

OPUS 1—for the establishment of the new civilization. (These words uttered at the moment of orgasm and coming to me during the operation.)

With a man who does not know who he is but is commonly called Norman Mudd.

Yoni—Some seed given to him—some in my mouth mingled by a kiss.<sup>4</sup>

This operation after having tested X in every way necessary during the entire day. My last weapon was to get him to say he would do whatever I asked as Babalon, he being under a vow of Holy Obedience to The Beast, and I representing and interpreting the Will of Babalon.

---

<sup>1</sup> In the Enochian system the world is divided into 30 Aethyrs, each of which can be viewed as a separate plane. In 1909, whilst in Algeria with his disciple Victor Neuburg, Crowley decided to resume the work he began eight years earlier in Mexico, and started exploring the Aethyrs in much the same way as John Dee and Edward Kelly had done in the sixteenth century. He had with him a golden topaz which he used as a crystal to scry the Aethyrs, using the keys or calls to invoke each one in reverse order. The result was *The Vision and the Voice*, first published in *The Equinox*, vol. 1, no. 5 (1911). It was also reprinted the same year as a separate volume.

<sup>2</sup> That is, Leah was interested in the cry of the 19th Aethyr (called POP) and the 16th Aethyr (called LEA). See pp. 47-51, 60-65, of the above work. It is no coincidence that Leah should choose to study these two, as “pop” is a term of endearment in the US for father (possibly a nod to Crowley), and her name can also be spelt “Lea.”

<sup>3</sup> In the system of Thelema food is not to be indulged in but only for sustenance, as a means to keeping the body alive so that we may do our Wills. See *Magick in Theory and Practice* (1929), ch. 13, p. for this phrase. It was something Leah learnt at the Abbey. Before each meal they had to affirm the reason for eating and drinking, rather like saying “grace.” This is laid out in *Liber CLXXV* (in *The Equinox*, vol. 1, no. 7, p. 37.)

<sup>4</sup> That is, Leah gave some of her secretions for Mudd to imbibe, literally the wine from the grail, cup, vulva, or yoni. These are not ordinary secretions as they have now been charged by a magical operation, and thus are sometimes referred to as the Elixir, either meaning the isolated sexual fluids or the fluids combined. By their consumption the energy is taken back into the body rather than wasted.

## CHAPTER II

Thelema Oracle—wanting to know what name to call X by.<sup>1</sup>

Answer: “NOT I,” or verse before? Same as previous time I opened book VII, VII 31-32.<sup>2</sup> In fact—blank space between 31-34.<sup>3</sup>

Just fancies:

Robe for myself - Blue

Black? with design as on Seal of Babalon Book  
—to be worked out carefully.

---

☾ 10.35 A.M.

O.P.V. slept with me.

♀ Yesterday—8.50 P.M.

OPUS III SILENCE

---

Up early to-day—started preparations for going anywhere

8.45. A.M.

OPUS IV SILENCE.

Remarks about this.

This is the first of the 4 that was nearly real silence—

---

<sup>1</sup> In other words, Leah used bibliomancy to select a word from the Holy Books to find a new name for Mudd, just as Crowley, being a Magus, was wont to do for each half-year at every equinox. One method is closing the eyes, letting the pages of the book fall open as they may, sticking a finger on the page, and wherever that lands is the word to be used.

<sup>2</sup> *The Book of Lapis Lazuli (Liber VII)*, ch. 7, vv. 31-2: “Not I. Not Thou, O God!”

<sup>3</sup> Leah’s finger did not land on a word, but the empty space between these verses. If you consult the work, p. 41, there is quite a bit of empty space on the right hand side.

1. I uttered consciously and deliberately. For the establishment of the New Civilization.
2. O.P.V. made some personal remark.
3. I said (the usual word).
4. We uttered nothing, but at the moment of orgasm the word “OM”<sup>1</sup> occurred to X and after the sacrament. I saw a blue ..... with a red flame very like a penis.

There will be a 5th. Opus in this series, “And therein am I as a babe in an egg.”<sup>2</sup>

---

1.58 by our clock.

OPUS V Interlude for Strength for Babalon.

(2.00 by street clock.)

---

(Recorded by ZED) Saturday Oct. 11, An. XX.

In Moderne Hotel,<sup>3</sup> 5th Etage [Floor], Room 60.

Having returned and gone to bed (after dinner and a walk) Alostrael, being greatly distressed in her breathing, assumed (11.26) the Buddha-Asana<sup>4</sup> and did an exercise in Pranayama.<sup>5</sup>

10 cycles—10, ?, 10

11 " as 10, 10, 10. Breathing thereafter much easier.

---

<sup>1</sup> The sacred syllable of the Hindus in the supreme mantra, “Om mani padme hum.” (“OM: The jewel in the lotus.”) This would be appropriate as the lotus symbolises the cup and is a euphemism for the vagina.

<sup>2</sup> *Book of the Law*, 2:49: “(This is of the 4: there is a fifth who is invisible, & therein am I as a babe in an egg.)”

<sup>3</sup> Hôtel Moderne, on the Place De la République, is quite a large hotel with 500 rooms. It is situated near the Conservatoire des Arts et Métiers. It is reasonable to assume the fifth floor was the cheapest as the rooms were much smaller.

<sup>4</sup> Or Lotus Posture.

<sup>5</sup> See *Liber E vel Exercitiorum ubi fugura IX*. It can be found in *The Equinox*, vol. 1, no. 1, pp. 25-36, also reprinted in *Magick in Theory and Practice*, p. 368 onwards. Part IV gives exercises in pranayama, or regularisation of breathing, where the breath is controlled on intake-outtake by closing one nostril with the thumb, breathing through the other, then alternating. The exercise is designed to control the flow of thoughts by making the mind calm. Leah’s correct cycle, if she had been practicing well, should be 15 out, 15 hold, 15 in, then repeat with the other nostril.

## CHAPTER II

Opus VI    Orgasm about 12 midnight.

12.9        Babalon began to speak:—

F E Θ T

(something that looks like a C inverted—you know it goes


Θ not C, then T, all capitals.

“Something about ‘strong in war.’

Black and yellow mottled surface—like a wallpaper  
—something; you know.

Then something like a pipe—not exactly like a pipe, you  
know.

Give me the pen and I’ll write it. (Did so.)

 There. That’s it. That’s all.” //

P.S. The letters appeared (visibly) not as one word; but one after the  
other.

---

☉ 1.25 A.M.

“NOT I”<sup>1</sup> is snoring like 6 walruses and I’m wide awake. We got to this place at about 7.45, or thereabouts ʔ.

This is what happened.

O.P.V. went out in the morning to try to raise some cash, came back after 12. Packing was going on all the time with interludes.

At about 4.30-45, I suggested that O.P.V. go to the Dôme. He started out and stopped in the W.C. on his way, and who appears but NOBLE.

He talked to me for a time and then I caught O.P.V. before he got out.

Result 110 francs—the sum I had asked O.P.V. to raise in one or several ways.

I mentioned this sum to NOBLE saying that of course we could do with 31.<sup>2</sup> He had with him 150 francs of which he gave me—110!!!

---

<sup>1</sup> I.e. Norman Mudd. His new name is “Not I.” See p. 95 and note.

<sup>2</sup> She means room 31, the same room they had previously, which may have been more expensive than their present room.



October 12 Sunday

8.50 A.M. Alostrael broke off diary 1.35 A.M. circa and went to sleep.

Decided to get a Yi symbol<sup>1</sup> to explain the speech of OPUS VI last night.



O.P.V. gave Imagined (top half) painted on door,<sup>2</sup> and then realized that it was a symmetrical one—a water reflexion.<sup>3</sup>

O.P.V.

This is LXII, the Hsiao Kwo hexagram.<sup>4</sup>

---

<sup>1</sup> Leah decided to carry out an I Ching divination to see if it would provide any clues as to what the words in the operation meant. The I Ching (Yi King) is something Crowley used all the time. Leah does not stipulate the method used, as there are two: one with coins, one with sticks, the latter being more long-winded.

<sup>2</sup> Having obtained the hexagram, Mudd then visualised it on a door and projected his consciousness through it. Each hexagram can be used as an inner doorway, and should lead out on to a landscape that is appropriate for what it represents.

<sup>3</sup> Indeed, when looked at, the hexagram does resemble a reflection of itself as the top is the reverse of the bottom.

<sup>4</sup> There are 64 hexagrams (with six lines) made up of varying combinations of trigrams (three lines) with each one representing a particular quality. Crowley liked to use James Legge's translation of the *Book of Changes*, which can be found in his *Chinese Classics*. Presumably Leah was using the same.

To be filled in later.

1. Purple beyond purple.<sup>1</sup>
  2. Chap. III—V.4 - 3 or 7 or 12 or 43.<sup>2</sup>
  3. O thou azure-lidded woman.<sup>3</sup>
- 

1.20

OPUS 1 of Series 3

Definite purpose of it is to get an “oracle” from the *Book of the Law* for utterance OPUS VI of last night.

---

OPUS - ZED<sup>4</sup> used his wand as a man.

NUIT<sup>5</sup> used her Magical Force concentrating as above.

Time—between 1-11 P.M. o in in

Result as noted above.

This was a threefold oracle—No. 3, I said “in whiter words.”<sup>6</sup>

This is not a complete Oracle—there is something still missing—We purified by water previous to this and I thought we had been purified by earth. We must find the “leak.”<sup>7</sup>

I had decided long before this that

- a. Z and I were to purify by earth and water.
  - b. 718<sup>8</sup> and Astrid by fire and air, and that then we should together, in the body or otherwise ...
  - c. Purify by Spirit.
- 

---

<sup>1</sup> Book of the Law, 2:51.

<sup>2</sup> Ibid. Consult these verses or their relevance.

<sup>3</sup> Ibid., 1:19.

<sup>4</sup> Another name for Mudd by Leah. The significance is uncertain.

<sup>5</sup> Leah taking on the god-form of the goddess.

<sup>6</sup> During the dictation of the *Book of the Law*, Crowley questioned the words of the goddess Nuit, thinking nobody would understand what she (through Aiwass) had said, and was then instructed to “Write this in whiter words.” This does not appear in the text of AL (see 1:26, “And the sign shall be my ecstasy, the consciousness of the continuity of existence, the omnipresence of my body,”) but it does appear in the original MS, where we read the phrase “the unfragmentary non-atomic fact of my universality.” It has been crossed out, and replaced with the last five words of quote. This would suggest Leah now had the MS to hand, having retrieved it from 207 Blvd Raspail.

<sup>7</sup> In the magical operation there was a leak which prevented it from working. Such leaks are quite common, and are due to poor banishing, etc.

<sup>8</sup> Another number connected to Crowley as an alternative to 666. See *Book of the Law*, 3:19: “That stele they shall call the Abomination of Desolation; count well its name, & it shall be to you as 718.” The Stele in the museum was exhibit no. 666. So 718 = 666.

## CHAPTER II

5.35 P.M. Have had lunch out and tea.  
Been doing a lot of preparatory work.  
O.P.V. working too.  
Just glanced through Aethyrs and opened Holy Books:

LXV<sup>1</sup>—IV-24:  
“Arise, O Serpent Apep, etc.”<sup>2</sup>

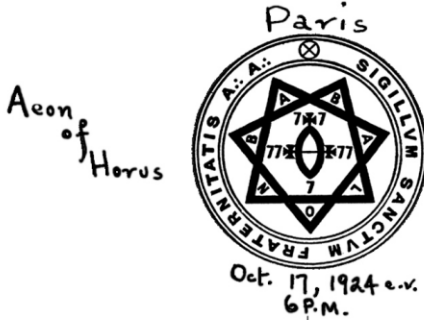
---

I think this applies to O.P.V.—perhaps 666, or both.

---

<sup>1</sup> *Liber LXV*, or *Liber Cordis Cincti Serpente vel LXV*, is a Holy Book in Class A (just as the *Book of the Law*), and can be found in the first volume of *ΘΕΛΗΜΑ*.

<sup>2</sup> The verse in full is, “Arise, O serpent Apep, Thou art Adonai the beloved one! Thou art my darling and my lord, and Thy poison is sweeter than the kisses of Isis the mother of the Gods!” It is doubtful that this is applicable to either O.P.V. or 666 as it relates to the HGA, one’s own angel who should be addressed as Adonai, or “My Lord.”



An xx  
 o in ≡  
 y

Chantilly

An. xx o in o' ≡

Greetings of the Autumnal  
Equinox from the Secret Chiefs  
of the Order!

The word is OM

The oracle of Oct 12 is AL III 46

The Symbol of the Yi is Zhu  
XLV of K

Paris

An. xx o in ? ≡, moon full  
 (Oct. 11-12 a.v.)

Opera VI (Silence) - I (Speech)  
 (after 11 Opera of Speech.)

The Words uttered and forms seen

- (1) F. E. O. T  
 (not a word - one letter following next)
- (2) "strong in war".
- (3) Black and mottled yellow surface.
- (4) ≡

Oct. 12 8<sup>50</sup> A.M.

Yi symbol

No LXII

Work for small things, take every  
extraordinary precaution - business  
way, link, withdraw

Opus I - Speech united with Silence  
 Thelma oracle

1. Purple beyond purple
2. Cof. 3 - V. 4, 13 or 7 or 12 or
3. O Thou pure linked woman

At 8 Place Jean Baptiste Clement.

⊙ Oct. 18 Time? after a good sleep (about 6 A.M., or thereabouts).

Resumé—Eqx. (Spring) An. XX. Mar. 22/24 e.v., making notes from diaries started at that time up to this, plus experiences not noted.

Diary A.

Mar. 22-May 24/24 e.v.

Cefalù, 50 Rue Vavin [75006], Rue Jolivet [75014], Chelles.<sup>1</sup>

1. Abbey run on more regular lines—hour of silence started.
2. Book sent [to] d'Annunzio<sup>2</sup> with inscription.
3. Ninette and children my delight.
4. V.L.'s work—he needs concentration. Has fear.
5. Arturo [Sabatini]<sup>3</sup>—needs shaking up.

Opera Opus III—10,000 from his uncle.

Money arrived from London to take me to Paris.

Left O.K.—worried en route re money, etc.

Arrived Paris Mar. 29 (9 A.M.) after 2 nights on train in company with one Tanner of *London Times*.

A.C. very ill (great medicine would be a cheque).

Much Ethyl.

Letters etc.—Financial situation!!

Apr. 1 Tackled Aimée—22 L.

Hope Johnston.<sup>4</sup>

Apr. 2 Sent full instructions to Cefalù re-packing (5 cases)

Jaja<sup>5</sup> helps a little—later again.

---

<sup>1</sup> Between these dates Leah and Crowley left Cefalu and first stayed at Rue Vavin where they were ejected for non-payment. They then moved to Rue Jolivet, then finally Chelles, which is in the eastern suburbs of Paris, about 18 km from the city centre.

<sup>2</sup> Gabriele d'Annunzio (1863-1938), the Italian decadent poet, playwright, journalist. It is unknown which book was sent to him.

<sup>3</sup> An “unofficial” resident of the Abbey who got Ninette pregnant whilst the Beast and Leah were away.

<sup>4</sup> So far unidentified.

<sup>5</sup> Ditto. Also, see over.

### THREE CHAPTERS IN MY LIFE

- Apr. 3 Wrote letters Bill, etc. Also, Arturo introducing him to Masons.  
H.G.A.<sup>1</sup>  
Ideas for Island.  
Bourcier<sup>2</sup> gets balkier.  
Complete re-birth idea.  
I weep!! Apr. 6.  
Nina Olivier<sup>3</sup> to [the] rescue.  
Bourcier says pay or go out by ƒ.
- Apr. 8 S[ylvia]. Sullivan.
- Apr. 9 My birthday—champagne left by Jaja and 5 francs from Sylvia.  
We had a feast!  
re Message from gods:  
“I am not I; I am Nuit.”  
Aimée flunks.
- Apr. 13 666 felt he had passed the great crisis.  
Wrote series of short stuff (appended).  
Called at Lavigne’s—Ellis!
- Apr. 16 Jaja leaves Paris to-morrow.
- Apr. 22 Résumé:  
Apr. 16—£10 Jones.  
" 18V—£5 Radcliffe.  
Kiliani?  
Apr. 21 Rothbart 400 fr.
- Apr. 23 A.C. caught cold at Notre Dame.  
Ethyl—Yi—Ethyl.

---

<sup>1</sup> This is normally the acronym for the Holy Guardian Angel. Uncertain if that’s the case in this context.

<sup>2</sup> Mons. & Mme. Bourcier, the proprietors of 50 Rue Vavin. Of him, Leah said, “Bourcier looks nasty ... roared something at me yesterday about presenting me with the bill to be paid at a fixed date.” (Letter to Mudd, April 4, 1924.)

<sup>3</sup> The model whom Crowley fell in love with when she was staying in Paris. He was still married to Rose. A poem in his *The Star and the Garter* (1903) is dedicated to her.

Apr. 29 [Cecil] Maitland—Message to Mary [Butts].

Apr. 30 Beast flowing with diarrhoea—v. emergency Dr. Boutreux.

---

Loose papers attached May 1-4

May 1 Ejection [from 50 Rue Vavin].  
Various other documents re this.

---

May 9 Oh, Mr. Coleman, etc.

---

May 10 I all in (at Rue Jolivet—The Vals<sup>1</sup>).  
Sullivan.  
Pity—Oath. Need for blood.

May 14 Kennedy,<sup>2</sup> Xul Solar,<sup>3</sup> Sullivan, Jones (American Lawyer).  
Astral visions—Xul Solar<sup>4</sup>  
Kennedy.  
Bill paid at Vals (Kennedy had just given us sufficient cash).  
Facts of past re C.P.  
Expulsion.  
Doubting gods ever again!

---

---

<sup>1</sup> The owners of this address.

<sup>2</sup> Leon Engers Kennedy (1891-1970) who painted Crowley's portrait. See frontispiece to *Blue Equinox* (1919). He was a regular visitor to the Dôme when visiting Paris. In one of her letters to Mudd, Leah writes: "Going to tackle Leon Engers even if I have to go to The Dôme, tho' I'd rather be shot than go there." (Symonds, *The Beast* 666, p. 403.) See also Postscript.

<sup>3</sup> Xul Solar (i.e. Oscar Agustin Solari, 1887-1963), the Argentinian painter, poet, writer, visionary, etc., met up with Crowley when he was in Paris in April 1924 for a small exhibition of his work at the Musée Galliera. He found him at Chelles May 14. Crowley was immediately impressed and signed him up as a student. Solar became a probationer of the A.·A.·. the following day. He had already translated some of Crowley's works and the Beast was hoping he'd set up a branch of the O.T.O. in Argentina.

<sup>4</sup> Crowley tested Solar by getting him to record all 64 hexagrams of the I Ching. Five years later his Master wrote to him to ask what had happened to these visions. They were later published as *Los San Signos* (2012). Solar also painted his version of some tarot cards, the Tree of Life, as well as a portrait of Crowley. His style is unique, somewhat reminiscent of Kandinsky.

THREE CHAPTERS IN MY LIFE

Chelles (Other diaries go with this—not available at moment)

May 24.        Here since May 20.  
                    Science and Art.  
                    Rest of this diary contains letter and lists, etc.

---

Diary until Sept. 22. Kept in vision Book—to be analysed later when I get it.

---

Diary B.  
Return from Newhaven to Aug. 25.  
So brief, not worth recording facts, refers to Alma's period and ejection from 24 Rue Lamarck.  
This retained at 24 and again at 207.

---

Diary C.  
Sept. 22 (Hotel du Maine—Alostrael—The S.W.).  
666 and ADO left for [Tunis]? Sept. 20.  
207 affair.  
This all has to do with my re-birth. The Diary was taken to 207—and was kept from me until final rescue from 207.



## CHAPTER II

This diary Marked D. Passages to be noted later.

Vision Diary

Seal of Babalon Record.

Will commence a new diary as soon as one is available. In the meantime I await breakfast and have plenty [of] other things to do.

☉ Oct. 18

Thoughts as they occur to me.

Three Gentlemen of New Caledonia—just right now.

Marion Dockerill's birthday.

Found Serbian Legends!

♀ Oct. 21

ALEISTER  
31 31

False— (Earth Name)

Earth ALASTOR  
31 31

A - O - ~~R~~

Mag. ALOSTRAEL  
31 31 31  
Name

O - ~~R~~

Earth ASTRID  
31 31?

A - ~~R~~ - I.

Remaining A O I or I A O

and a lot more scribbles like this ...

THREE CHAPTERS IN MY LIFE

Later A G A R L I

2 111 francs from Kiliani for cigarette holder!

☉ A.M. Oct. 26

Slept but woke up sweating and hungry.

EAST	EAST	
WEST	WEST	W A
NORTH	NORTH	
SOUTH	SOUTH	
ST TH	EW NRSU	

Oct. 28-30

“The slaying of the Peacock.”<sup>1</sup> This seems to me to unite the two words.

---

<sup>1</sup> See intro on this.

## CHAPTER II

8 Place Jean Baptiste le Clement  
Oct. 28/24 (Late at night)

(Here since Oct. 17/24 e.v.)

Mudd's good eye has gone quite bad.<sup>1</sup> I have put several cold water compresses on it and he is lying down on the couch at the window.

---

(Here follows a list of the things here—unnecessary to note.)

---

Zed sleeps. I am prepared for whatever may happen. We shall see.

A cup of coffee and Zipze.

Zed wakes and says, "The Cids' Colade."

Now he snores again.

Dawn—grey sky.

Dorothy's perfume as incense—the "Unity uttermost."<sup>2</sup>

The people upstairs have been up and about for some time—it must be between 5.30 and 6 A.M. ♀ Oct. 29.

O.P.V. seems hopelessly helpless—There's no use planning what to do with him later—I'll just have to use my wits—no use reasoning about it now.

1st. "Cordon, s'il vous plait." Now for a few more—then!?

---

<sup>1</sup> He lost one eye due to a gonorrhoea in 1915. See intro.

<sup>2</sup> *Book of the Law*, 3:37: "Unity uttermost showed." It is taken from the Stele of Revealing, the Egyptian being translated, then paraphrased by Crowley.

Eye became quite O.K.—and out at ? hour.

5.? P.M. What a day!

Letter from Ninette. Good girl.

24 Oct. 30

Slept like a top tho' I had my clothes on. O.P.V. stayed and dozed and wrote—he was a good boy and didn't snore.

I am extremely nervous, but of quite a different sort to the nervousness of the past 2 days.

Talks with O.P.V. have helped me immensely.

Have had a good wash, hair and all. Smoking second cigarette while hair is drying.

Been reading over letters to 666, etc.

Nov. 1 h Festa dei Morti.<sup>1</sup>

Resumé

1. 24 Oct. 30 Noble called. Feeling better.

O.P.V. had meal and room.

2. ♀ Oct. 31 Tried pipe, scarf and took banner from Mon Ange.<sup>2</sup>

Not a thing doing.

At end of day 35c.

---

I found 1 sou<sup>3</sup> = 40c. all told.

O.P.V. stayed with me and we did Opera—after food and wine.

---

<sup>1</sup> All Souls Day, or Feast of the Dead, is normally celebrated on November 2, but since it was late at night, probably, Leah was celebrating it early. As she had been living in Sicily for three years, where this heartfelt event is celebrated in a big way, it is only natural that she should be thinking of it, and her dearly departed.

<sup>2</sup> French for “My Angel.” It possibly refers to a restaurant as this was quite a common name at the time, uncertain which one. See also p. 114 below.

<sup>3</sup> An old French coin of low value.

## CHAPTER II

Nothing at G.T. Walked home. Noble not in Office—left message with Williams.

Nov. 1 ĥ MNSTRN [MENSTRUATION]??—looks like it. This after lunch.

No mail since ♀ and then only letter from Cefalù.

O.P.V. to Aimée's (3.30) I very nervous at times—waiting for him.  
(About 5 P.M.)

6.30—Nothing doing!

Bed between 9 and 10.

Nov. 2 ☺

Good night.

A nice warming up with Zed—a cigarette, tea and 8.30 out he goes.

2 P.M. Good lunch—I'm very fit—Zed is a piece of sh[i]t—

---

The following tables show what has kept me busy all day—all from memory: not absolutely accurate.

Nov. 3 ☺

Letter from V.L.

Night?

Opus after R[a].H[oor].K[huit]. invocation.

# THREE CHAPTERS IN MY LIFE

Jan.-Sept. 1919	Oct.-June 1919-20	July-Mar. 1920-21	Apr.-Dec. 1921	Jan.-Sept. 1922	Oct.-June 1922-23	July-Mar. 1923-24	Apr.-Dec. 1924
Jan. University Pl.	Oct. Ga. Resign from N.Y.C. schools.	July 3 Cs	Apr. A.C. to Cefali No Sullivan	Jan. Drugs, Police Helen Fraux	Oct. Cefali (Raoul)	July Tunis-Marsa OPV - Preturo	Apr. Rue Vauv 1922
Feb. Washington Sp.	Nov. Detroit-A.C. Europe-L.H.	Aug. 3 Cs - Ninette-Jane	May Ipsin-Pab	Feb. Naples-Paris 666 + Alos.	Nov. S.E. Raoul + Betty (Aud)	Aug. A.I. OPV 666	May Ejection 50 kgs Birth Baby Snake.
Mar. Egineux SAC.	Dec. London-A.C. Liber 31	Sept. Egri-Naples Oh so much!	June Naples 5 lire	Mar. Egri Camille London-Alos.	Dec. O.P.V. (birth?)	Sept. Egri. Tehi Aud	June 3 Kings Jolivet-Golles
Apr. Detroit Dorothy T.	Jan. 120 Meeting Paris	Oct. Poupee + little boy die.	July Prog. M. + M. Goat?	Apr. 666 London Mag. Retirement Fashineleau Alos.	Jan. 123 Visions Raoul Illness	Oct. OPV. Oath A.I.-London Desert	July Gilles Paris
May Essau + Jacob. Helen H.	Feb. Poupee - Ninette	Nov. Lulette born Genesthai C. Worthing	Aug. Jane-Genesthai Goat? M. + M.	May D. of D. F.	Feb. Death of Raoul	Nov. Desert-Visions Belgasom	Aug. New haven Alma Lamarck.
June Reconciliation Hansi	Mar. Egri (Stars) London - Marsilles	Dec. C. working (Fai lure)	Sept. Egri - Fifty	June London	Mar. Egri - Jane London	Dec. Desert Return A.C.-Nice - Opus OPV.?	Sept. 207 Birth of Raoul A.I.-M. Egri: O.M. Hansi: Kidnapped.
July A.C. Montauk L.H. Wash. Sp.	Apr. Cefali	Jan. 121 A.C.-Paris Sullivan - Maitland etc.	Oct. Genesthai	July Paris (Gai) Audin	Apr. OPV. arrives Cefali - Ferry - 666 - Naples	Jan. 124 Cefali-Alos. A.C.-Paris Opus OPV.?	Oct. OPV. Alos. FEODT Slaying of Raoul
Aug. Montauk (Pan) Egri III-2	May Kismet - little boy conceived	Feb. A.C. Paris (Carlo)	Nov. Erna Prog. back to Gustavia	Aug. Jane B. + Otto Helen ?	May Expulsion Italy	Feb. OPV. Paris R.H.K. June. Arturo Oath	Nov. Alos. + V.I. Paris
Sept. Egri Double Word	June S.W. - Tunis-J.W. 1/2	Mar. Egri. Mentula 831-141	Dec. Weiner Steaming Palermo gently	Sept. Egri. Betty Bickens	June Tunis-Marsa OPV arrives - I leave	Mar. Egri. Tehi Aud (Noven)	Dec. ?

# CHAPTER II

1919	Sac - last regular ceremony N.Y. 31-666-31	Liben 31 (666 to London)	Double Word Ahitka - Alastrael N.Y.	S.W. Letter from Tunis
1920	? Stano Fontainebleau 666	Coephelidian Working Smash	Oh so much Naples 31-666-31	Naples - 5 lire
1921	Mentula Paris 666 Cefalu - 141 - 31-666-31	Palermo - Consul - Weinen - Stenning - Frau x	Fifty Cefalu (31-666-31)	London?
1922	? 666 Fontainebleau Herv - 141 - ha?	OPV.	? Betty Bickers London	O.P.V. Tunis
1923	Cefalu After Raoul's Death ?	Return from Desert A.C. Nice Opus OPV?	Tunis Iehi Aud (attempt w. Allos. by 666 had to choose)	3 Kings?
1924	VA Iehi Aud 666 (Paris) Novem - 31-666-31 Cefalu	Comment? ? we'll see.	OM ADO	Prophecy ADO - 12 ? Nous verrons.
	March	December The	September Word	June.

Slept little but feeling fairly fit. O.P.V. seems quite stupid and incapable of doing anything. He has gone to:

- a. Mon Ange
- b. Guaranty
- c. N.H.

☾ Nov. 3

About 10.30 P.M.

O.P.V.'s non-success this morning roused me sufficiently to get up and walk—

Sold Martial<sup>1</sup> and several other French books for 11 francs, and the banner for 500! I didn't quite fade away when Mon Ange handed it to me, but 2 Dubonnets were necessary to pull me together.

Then 8 francs for the fan, and O.P.V.'s ticket for London, and a cafe, and a little stationery, and dinner, and he off, and I home.

Menstr[u]ating hard! The moon evidently has changed her course.

---

<sup>1</sup> She is referring to *The Epigrams of Martial*, a book of witty observations on daily life in Rome.



## APPENDIX TO CAP. 2

Oct. 28/24

Unfinished letter find it rather amusing and also not so bad, so send it on.  
(But I didn't—Dec. 8/24)

Paris, Oct. 24, 1924 e.v.

To Sir Aleister Crowley!  
Edward Alexander Crowley, Esq.  
To Mega Therion, and all the rest.  
Saluti

The Sir means as little to me as “Lord” Beaverbrook—Aleister is a mere wish phantasm (all wrong except as a *nom de plume*) and even Emily Bishop may have been unfaithful!

The question remains “Who are you?” For practical purposes you are Ed[ward]. Alex[ander]. C[rowley]. legally, and, Aleister Crowley as a writer.

What you'd better do is find out who you are really, just as we'd better all find out, including your dear daughter V.L.

At present you seem to be a very stupid young bridegroom bent on providing your bride with rich garments, etc., but not having made proper preparations beforehand. It is extremely unwise for a young man to marry in haste—he usually doesn't even have the leisure in which to repent.—The siren doesn't give him a chance. You are no more a Magus than you are a cunt. You seem to disregard all Holy Books, etc., in your sexual stupidity. They may be partly wrong but not entirely. You seem also to forget that Babalon makes the bridge for the Abyss<sup>1</sup>—or something to that effect (your vellum copy of 30 Aethyrs<sup>2</sup> is tied for lack of 333 francs)—and that you never crossed it really any more than Achad did.<sup>3</sup> If you can find a filthier female to represent Babalon (myself, thank you) at the moment, do so.

Your extremely pathetic letter, saying you are on your way to Tozeur with 100 francs, if you are lucky, etc., arrived to-day. This scribble is due partly to that bit of pathos, tho' not entirely. In fact, as I pause to eat a peasant soup made in my little nest (I have one now, have you?). I find that I too have any number of things to say to you, but am not nearly angry or interested enough to say them. I don't suppose I ever will be and they will keep till you recover.

---

<sup>1</sup> On the Tree of Life, it is situated between the supernal triad (Kether, Chokmah, Binah) and inferior ones (Chesed, Geburah, Tiphareth; Netzach, Hod, Yesod). Some ascribe an eleventh sephira, Daath, placed equidistantly between Kether and Tiphareth at the heart of the Abyss. Babalon bridges that gulf which is inhabited by the demon Choronzon.

<sup>2</sup> *The Vision and the Voice*. Crowley's copy, bound in vellum, is not listed anywhere.

<sup>3</sup> Crossing the Abyss is one of the higher initiations magicians undertake, with very few making it safely to the other side. Those who do attain the grade of Magister Templi.

A word for Astrid—I shall refrain from quoting otherwise V.43 CAP. III *The Threefold Book of the Law*. Same applies to me, except I’m on to V.44 now.<sup>1</sup>

It is really most amusing to hear you say, “If so and so hadn’t done this and that, thus and so wouldn’t have happened,” (it’s always about money, of course). And you writing me that we must start anew, and never mind about the past, etc. Poet—and you’re not that for you are a Hermit really—the Hermit—but you can’t seem to get past the barrier. I’m sure even Ethyl<sup>2</sup> wouldn’t help you.<sup>3</sup>

---

<sup>1</sup> *Book of the Law*, 3:43. “Let the Scarlet Woman beware! If pity and compassion and tenderness visit her heart; if she leave my work to toy with old sweetnesses; then shall my vengeance be known. I will slay me her child: I will alienate her heart: I will cast her out from men: as a shrinking and despised harlot shall she crawl through dusk wet streets, and die cold and an-hungred.”

*Ibid.*, 3:44. “But let her raise herself in pride! Let her follow me in my way! Let her work the work of wickedness! Let her kill her heart! Let her be loud and adulterous! Let her be covered with jewels, and rich garments, and let her be shameless before all men!”

As previously discussed, these verses warn the Scarlet Woman what she has to do in order to fulfil her role. Leah claims she fulfilled her role, but will her successor?

<sup>2</sup> Ethyl oxide, used to raise consciousness so as to peer into the beyond.

<sup>3</sup> Despite the anger in this letter, which gives a good indication of how she felt, even though it wasn’t sent, Leah did go on to assist the Beast and Astrid when he called for her, thinking his new Scarlet Woman was about to give birth. There was no need; Astrid had a miscarriage.

Another unfinished one.

Paris, Oct. 25, 1924, e.v.

Care Frater,

Again, I take letters, etc., as they come, and quite regardless of dates.

1. Telegram—I knew about the ruby ring before I got [it], but what does “HANS CAPUEL” mean?

2. P[ost].C[ard].—W[ar].E[ngine]. “I will give you a war-engine.”<sup>1</sup> Mind your own business—part of the war engine at present is “the look of a Magician.” We are merely preparing for the war to come. The idea of the W.E. is like everything else; one must get it gradually in whatever form one needs it. You cannot take the injunctions [of the *Book of the Law*] literally (not yet), and all will come in time.

Re Hag.<sup>2</sup> London is probably terribly tied up. ~~Please do not communicate directly with anyone outside Aumont and Ninette if you wish to get things going~~<sup>++</sup> and remember that now time is longer means hour or day. Also, I object to the term “The Gods”—it should be “Gods,” which means Thelemites. We need to break away from all old superstitions, etc., etc., and work in the clear light of Ra-Hoor-Khuit. This brings me to the next letter where you say if thus and so hadn’t happened; if O.P.V. had done this and that; etc., etc. You yourself said we must, on new lines. Every error made so far has helped to push us to the something which seems humanly impossible.

### Oct. 28

P[ost]. cards, perfume and letter from Nefta<sup>3</sup> from you and Dorothy rec’d.

1. I do not read Arabic—very pretty to look at.
2. Not especially interested in Grech’s hotel being spoilt or cafés; glad the oasis is there. What about the Corbeille?<sup>4</sup>
3. Yours of Oct. 20—“The law is for all”—(This with re to Roy and Mc. B.).

---

<sup>++</sup> Oct. 28. Make some proper arrangement.

---

<sup>1</sup> *Book of the Law*, 3:7.

<sup>2</sup> The Hagiography, i.e. Crowley’s autobiography, published as *The Confessions*.

<sup>3</sup> A town on the edge of the Tunisian Sahara Desert. Leah and Crowley went on a magical retirement there (Oct. 1923). Mudd joined them later. They stayed at the Djerid Hotel, owned by the Frenchman Louis Grech. It was the only hotel there at the time where Crowley wrote a commentary (*The Djeridensis Comment*) on the *Book of the Law*. Leah had received a letter and postcards from Crowley at Nefta, one with a picture of the hotel on the front and Arabic writing, telling her he was dissatisfied with the hotel.

<sup>4</sup> La Corbeille at Nefta is a naturally occurring oasis shaped like a basket (Fr = *corbeille*).

I've caught more than O.P.V.'s insanity. Perhaps 2 storks will = 1 crane. At any rate, this is the time for the slaying of the peacock: "Pera."<sup>1</sup> O.P.V. is in Paris—here and there, and very anxious to get back to London.

You just keep on wasting time and energy either about "no cash" or "just enough cash" or "just at the right moment."

Re O.P.V. and job—I agree and he probably will—never mind what you said at first. You can't eat your pie and keep it.

I ignore the "had he done thus and so" part—You are still idiot enough to believe that the Gods were going to provide you with a rainbow (steps, of course hidden—or perhaps an escalator) straight to Valhalla.<sup>2</sup>

You say you are wiping that out of your mind—better get it out of your heart.

Yes, look ahead. But unless you break the rules "right" you won't get anything to happen.<sup>3</sup> Broken rules now means getting rid of all the old rituals,<sup>4</sup> etc., etc., magical weapons, etc., etc., and a complete new system formed for the New Order (of Thelemites).

Heart-soreness has not filled my stomach, nor kept me warm; and when you left me, as you did to go on my own, I began to do so. When I want your help magically I shall tell you about it. For the present get Oedipus, and other things, which belong to the old superstitions—which are only part truth—out of your mind.

I have got to work out my own Magick, and if I go wrong I am ready to take the consequences.

You see, you have never really trusted anyone in your whole life.<sup>5</sup>

You have put me on my own and I intend to go on, finding out things as I go on.

You have also relieved me of a very great responsibility by writing to V.L. in the strain you have. I have nothing further to say to him unless he chooses to ask my advice.

As to the property<sup>6</sup> you left in my charge—I have rescued what I could—sold what I needed to sell, and hold myself responsible to you for much as I can keep or get back, if possible.

---

<sup>1</sup> Alternatively spelt "PIRA," which equals 291, "a torrent of water, the angel of Aquarius," etc. Leah suggested it should be spelt APIRA, equals 292, the moon.

<sup>2</sup> The great hall presided over by Odin in Norse mythology. Leah is being facetious here. It has to be remembered she was a teacher, so she is teaching him, the Beast, a lesson.

<sup>3</sup> Breaking the rules was something Crowley had to do when his wife Rose was trying to make him aware someone/something was contacting them. See *The Confessions*, ch. 49.

<sup>4</sup> Compare *Book of the Law*, 1:49: "Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods."

<sup>5</sup> Quite a remarkable statement coming from Leah. She may be right.

<sup>6</sup> Their belongings at 207 Blvd Raspail.

The one thing I am responsible for is the MS. of *The Threefold Book of the Law*.<sup>1</sup>

---

Yours of Oct. 17,

Please spare me these “ways of the Gods” outbursts—they are so stupid and boring. I know all about getting “just enough” or “doing without,” and so on.

And you—“whirl of old memories”—and such trash when you have something to go forward to—

Again you rave—Why should Astrid know or realize her importance just now? Take care of her and get on with your work.

I do not quite understand the position—you are worried about O.P.V., etc.—he has certain instructions—V.L. has contradictory ones—I have none. If you expect to get anything done—you will have to come and do it yourself—No one has any authority—It may of course be the thing for the present. I don’t know but by the time you get this letter you will perhaps see clearly what to do.

You ask me to define O.P.V.’s functions clearly—I shall to do so.

You also state that if you have any further trouble with him he “just can’t represent the idea of the G[reat].W[ork]. at all.”

Which Great Work? Besides, who are you? That is the problem.

I’m making a man of him, and what you need is to have me help to make one of you.

There are a few more scribbles that I can’t wade through now—I’ll send them on or pass on to O.P.V.

A little advice—You have raised V.L. to the position where his venerable beard touches the Anus of J.C.—You’d better begin to pull down a bit or there will be trouble. My  $8 = 3^2$  no longer works with him.

These two letters are marked: “Not sent; keep as record.”

---

<sup>1</sup> Other in words, Leah managed to retrieve the MS of the *Book of the Law* from 207 Blvd Raspail, which was of primary importance.

It is worth adding to this letter that her comment about smashing the old order is perfectly correct as the old ways are no longer valid: they are done and dusted. Move on. Create new rituals, new ways of working, which is really quite revolutionary coming from a woman in the 1920s, especially when you consider what happened in the 1970s with the emergence of a new current: Chaos Magic. It sought to do just that, no longer bound to the old rules established by the Golden Dawn, refusing to conform to the old ways, and to some extent was just as effective as the 93 Current. If Leah and the Beast never parted, would the Thelemic current of today be any different? What effect would she have had on shaping his adherence to the rules? He might have gone off in a different direction.

<sup>2</sup> Her grade of Magister Templi, third sephira from the top, eighth from the bottom, on the Tree of Life, hence  $8=3$ , the sphere of Binah, ascribed to the Mother.

## CHAPTER III

Nov. 4-Dec. 10/24 e.v.

♂ Nov. 4, 3 A.M.

No sleep. I feel very close to Beast and Astrid to-night. I seem to be with them, in fact. They are doing some big work, very likely the Comment.<sup>1</sup>

R[a].H[oor].K[huit]. invocations made in Cefalù 9 months ago.

About 1 P.M.

ASTRID'S face constantly before me—it is calm and beautiful in a different way from what I knew it, even after she sobered up in Paris.

I feel sure—in fact, I found myself thinking now all will be well, for Astrid has something or other, I forget exactly what. Those were not the words—they were:

“All will go well now that Astrid has found herself.”

It is dark—I must have slept a long, long time. I'm chilled too. Woke with the “Strike, strike the master chord, etc.”<sup>2</sup> Tune very strong in my mind.

Had a fine soup before going to sleep.

It must be – no --

I hear it played on an organ—a bit distant.

Now the church bells are ringing but I hear it, I hear it!

---

<sup>1</sup> Crowley was busy working on a new commentary on the *Book of the Law*.

<sup>2</sup> From the *Invocation of Horus*. “Strike, strike, the master chord!/Draw, draw, the Flaming Sword!/Crowned Child and Conquering Lord,/Horus, Avenger!” See *The Equinox*, vol. 1, no. 7, pp. 376-83.



My joy is unbounded.  
The moon has changed her course indeed.<sup>1</sup>  
Just been out 6.30 P.M.

10-11 P.M.

Out again.  
Idea - M =<sup>+</sup>77  
Smoking Camels after Black Cats—<sup>2</sup>  
(Note—New Cigarette = Astrid, “The Sacred White Cat.”)  
Envelope marked M. Nov. 4 contains:  
25 C.  
Heel of shoe with nails  
Ticket for *palais de* something or other  
Cafe-Restaurant Wepler, Place de Clichy.<sup>3</sup>  
Black and gold  
Green and purple  
Blue  
No red except gleam in eyes.<sup>4</sup>

---

Late, late. Very happy.  
(proposed wardrobe follows)

<sup>+</sup>W anything 23  
E I 5  
P can 16  
L take 12  
E or 5  
R [rest of text missing]

---

<sup>1</sup> In other words, Leah had stopped menstruating.

<sup>2</sup> Two brand names of cigarettes popular in the early part of the twentieth century. Camel cigarettes were American with a blend of Turkish and Virginian tobacco. They were first manufactured in 1913. The brand is still going strong, despite anti-smoking campaigns. Black Cat cigarettes were British and first manufactured in 1904 (interesting). They were the first to offer stamps in a pack. Smokers who collected the most could win a prize of £325! At the time Leah was smoking them, the Black Cat brand was at its peak, but stiff competition from other brands eventually led to them disappearing in 1993.

<sup>3</sup> An independent restaurant first opened in 1881 at the foot of the Montmartre hill, 14 Place de Clichy, 75018. It is still open today.

<sup>4</sup> *Book of the Law*, 2:50: “But the red gleam is in my eyes.”

1. Gare de Lyon<sup>1</sup> stuff 350 fr.
2. Fare to Brussels
3. Clothes in order and everything else.
4. Switzerland (Dec. 25 or so)

To-morrow

1. Find out fare and time to Brussels. Also visa?
  2. Hotel (97 fr[ancs], 1st. Cl[ass], 8.10-12.30)
  3. Revillon Frères<sup>2</sup>
  4. N.H. and G.T.
  5. Stockings at Galleries Lafayette<sup>3</sup>
  6. M.E. and Bankers Trust
  7. Maitre Goirand.?
- 

✂ Dreams after 4 A.M.—no sleep till then.

- a. O.P.V. poked in V.L.'s good eye. (I had to pull it out what looked like a thread and it was the eye itself.)
- b. Beast and ADO here—beating it from one hotel to another. ADO absolutely doped and listless.

These after last night's sudden revelation that there were 3 ----- to fulfil.

Plans made for them—indefinite. I shall keep a separate book for these.<sup>+</sup>

---

<sup>+</sup> I did and will append contents. (Dec. 9.)

---

<sup>1</sup> One of the main railway stations in Paris.

<sup>2</sup> The French fur and luxury goods company, very popular at the time when women wore fur coats. A good one today will cost around £12,000. Revillon merged with Cora in 1982 and still continues to trade under Revillon.

<sup>3</sup> The department store, known for its upscale fashion, is still popular today.

## CHAPTER III

### A L O S T R A E L

At time Ahitha<sup>1</sup> said A N, etc. It pleased 666 to have it A L also omitting A E L

A N O S T R A E L might well = 749<sup>2</sup>

749 = 107 x 7 or 718 + 31 or 666 + 52 + 31

(51 + 666 + 1 + 31)<sup>3</sup>

♀ Nov. 7

2.35 A.M.

Conscience-stricken at not having written up this bloody diary.

Good morning conscience and good-bye. Alors.

Nov. 5—Received 1000 fr. from ADO which nearly knocked me flat (sent letter ♂ as per book).

Rescued Parrot stuff (called on Noble and just caught him). He telephoned Parrot and after an aperitif put me in a taxi to go there. What a taxi and what a driver. I got the shaking up of my life!

Home, James, and got nice and drunk on Bordeaux rouge (rouge all right, but what mark?). Anyway, I got a bottle for the Concierge too and so on—

---

<sup>1</sup> Roddie Minor, the previous Scarlet Woman.

<sup>2</sup> The word Anostrael, by gematria, adds up to 749. But according to my calculations it is 666 (as 1+50+70+300+9+200+1+5+60) which gives a better rendering.

<sup>3</sup> That is, 51+666+1+31 = 749.

Fixed notion to go Brussels (idea entered my head night before—also 3 □'s of 1920.

Suppose I slept some time—don't know.

Gare du Nord in evening—Nothing doing! That means I cut out Brussels idea. Invested 12 fr. in luminal<sup>1</sup> and slept from 8.30 P.M. till 8 A.M.

24 Nov. 6.

Elaborate programme, none of which I carried out except to market.

Two candles to the good; tea-ball N.G.

Key affair to-day—No ticky, no shirty, tho'. I swear I didn't TAKE them.

St. James's rum evidently made it possible. Good for St. James's, but what about Collins?

All evening long making circles and pretty pictures. Must write Achad about it.

And now, 3.07 A.M. I ought to sleep. Oh yes, had a nice little nap this evening—7 to 10 (I mean).

However, it is Friday and I have a fine reddish fish ready to cook for breakfast.

3.14 A.M. ♀ Nov. 7

dstry y b wtr [destroy by water]

" " " —

Invoke R.H.K to guide me.

---

<sup>1</sup> Luminal (the trade name of Phenobarbital) is a barbiturate used to control seizures, but can also be used to treat insomnia, anxiety, or drug withdrawal.

♀ 6.27 P.M.

Went to bed at 4 A.M. and up at 7—A few minutes later appears OEO (Ida de H. Crooke).<sup>1</sup>

Chatting all day—very tired. Gare St. Lazare<sup>2</sup> for baggage, and home and now sleep, I hope.

OEO—Lesbian.

♂ Nov. 8 about 5.20-30 letter to Ninette with 20 fr. enclosed. Also <sub>3</sub><sup>3</sup> <sub>4</sub><sup>4</sup> (first of 333).

Letter to Nathan.

Packet to Aimée.

(Posted Abbesses between 5.30 and 6)

Write to	Bennett	Done later Nov. 14
	Jones	"
	Windram	
	O.P.V. and Murray	
	Alma	Posted Nov. 11
	Marion Clark	Written but not yet sent
	Bill Seabrook <sup>3</sup>	Nov. 15

⊙ Nov. 9 12.45 P.M.

"I work quicker than I see." OEO.

Busy day, but rather irritable.

☾ Nov. 10/24 e.v.

12.54 A.M.

To worship Hadit—Grass!<sup>4</sup>

12.55 It grows.

---

<sup>1</sup> Ida de Houghton Crooke (b. 1866). According to Symonds, *The Beast* 666, p. 403, Crooke's magical motto consisted of the initials V.I., not O.E.O. But see p. 129 onwards where Leah refers to her by the correct initials. This woman appears to have drifted in to the Thelemic circle and was taken on by Leah as a probationer of the Order at the behest of Mudd, then drifted out, never to be heard of again.

<sup>2</sup> Another one of the mainline stations in Paris.

<sup>3</sup> The American writer William Seabrook (1881-1945) whom Leah and Crowley met in New York in 1918. Crowley became good friends with him and his wife. Between April & May of this year Seabrook wrote a series of articles about Crowley and his cult in the newspapers called *Astounding Secrets of the Devil Worshipers' Mystic Love Cult*. Crowley was not happy with what he read and glad when the writer committed suicide.

<sup>4</sup> Compare *Book of the Law*, 2:22: "To worship me take wine and strange drugs."

1.34 A.M. The Crest 11 petal rose with  $\pi$  for centre (red rose, golden centre) 8 milli. in diameter.<sup>1</sup>

1.50 A.M. and still it grows.  
To bed.

2.39 A.M. Been to bed and up again—Cough apparently got me up, but it was really that I wanted to write out instructions—preliminary ones for OEO.

General and preliminary.

1. Record up to date by Nov. 11 at 11 A.M.
2. Silence until then except absolute business
3. No reading.
4. Regular programme

3.01 Also two letters for Alma

- a. one like Issacs, b. one hierophantic  
(a. Not sent—b; sent Nov. 11)

white 1- as per (A) to be posted from London

Blue 2 - " " posted Paris

Your time has come. You have evaded the Consular and Police forces, but you won't escape the Law of Thelema.

Red 3 not yet written.

The moon—Change in planetary system. This for O.P.V.

Casandra series.<sup>2</sup>

Cigarette—Tunis—about 10.45. It was and is good.

---

Here follows a list of Magical weapons needed for ceremony I planned—list made from BOOK 4 Part 2, etc.<sup>3</sup>

[Note: list not given.]

---

<sup>1</sup> See design on p. 161. The Hebrew  $\pi$  = 5, the number of the feminine principle (both as Mother and Daughter in the formula of Yod He Vau He). In this case, it stands for Eve, the Mother, as in Chavah/Havah (Hebrew for Eve), meaning to breathe, live, or give life.

<sup>2</sup> See p. 171.

<sup>3</sup> *Book 4 Pt. 2* (first published 1913) deals with the ritual implements of ceremonial magic, including the weapons, the temple, the magic circle, the altar, etc. It was written by Crowley and Mary d'Este Sturges under the joint-pseudonyms Frater Perdurabo and Soror Virakam, his Scarlet Woman at the time.

♀ Nov. 12, 9 A.M.

The ceremony didn't come off—all unnecessary. Read V.I.'s record—long talk on sexual part of it.

---

Nov. 11 P.M.

M N S T R N [MENSTRUATION] CEASED after a period of 11 days ♀ A.M. to ♂.

Massage and bed after the Rose serpent design of P.M.

---

♀ Feeling sickish.

V.I. to G.T., American Express and Chemist at 10.30—not back till 2!  
A bit anxious about her.

Fixed up 156 [Babalón] book—blue, gold, green—Lust of result.<sup>1</sup>

Telegram Touggourt<sup>2</sup>

" ADO ☉

Letter—Frank Harris<sup>3</sup>

To P[ost].Office. and Revillon Frères at 3.30—Home 5.30.

Vin Tonique Mariani<sup>4</sup>—good.

Suggestion ☉ for Q's treasures—not made but!

Bed. 9 P.M.

---

<sup>1</sup> *Book of the Law*, 1:44: "For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect."

<sup>2</sup> Crowley and Dorothy Olsen had now moved to Touggourt, a province in Algeria.

<sup>3</sup> The Irish-born writer, biographer, etc., who moved to the United States and took up various positions before becoming editor of *Pearson's Magazine*. He was also a good friend of Crowley when they met up in New York, and he introduced him to various influential people. Crowley thought of him as quite insane for he was a notorious liar and braggart, as his autobiography, *My Life and Loves* (1922-27, 4 volumes) proves.

<sup>4</sup> A popular French tonic wine made from Bourdeaux wine and coca leaves, containing 6 mg of cocaine per fluid ounce of wine. Developed in the 1860's, it may have been the inspiration for Coca-Cola.

21

To town this A.M. G.T., P.O., B.T.—nothing doing. Galleries Lafayette—home—via Rue Lamarck— nice ride in taxi.

Tea.

To St. Lazare to post London letter and telegram to 666.

Programme for V.I. formulated.

Letters written.

V.I. groaning. S.W. must not weaken yet lurk, withdraw.<sup>1</sup>

h Nov. 15

Yesterday—nothing particular except V.I. getting programme going. Oh yes, in bed till lunch. Letter from El Oued<sup>2</sup> (Nov. 4) re 7 and 7 (new)<sup>3</sup> and telegram Biskra.<sup>4</sup> Planning blue dress.

Reduced to a few sous—

To-day—Programme not followed—Letter to Jane [Wolfe] re O.P.V. —V.I. flying “away from.”

Domestic day more or less.

5.30 P.M. Started reading Eq[uino]x. 1-1. I have been preaching along these lines right along. Making study (a) to be prepared for V.I. and (b) to understand.

---

<sup>1</sup> Compare *Book of the Law*, 3:9: “Lurk! Withdraw! Upon them! this is the Law of the Battle of Conquest.”

<sup>2</sup> Crowley and his Scarlet Woman stopped off at El Oued before going on to Touggourt.

<sup>3</sup> She means the new magical son (Vau) and daughter (He) of Tetragrammaton.

<sup>4</sup> Crowley had already been to Biska in 1910 with Victor Neuberg to carry out the Calls of the Aethyrs. There is no record of him being in Biskra at this time.

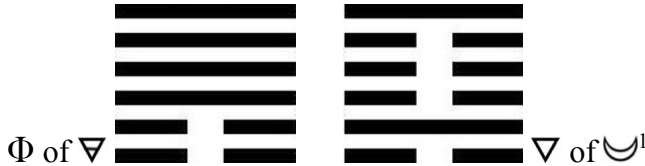


☉ Nov. 15, 1.55 A.M.

Recorded in Notes for V.I.

1.25 A.M. YI—opened to XXXIII! (for her).

1.45 " " " IV !! (for me, as guidance).



Line 3 in both cases!!! Wow, as Jane would say.

☉ 5 ? P.M.

Great day: Marietta at Tabac place Q ☉ in ☿ working. Plans ? O.K.

Cap. I

Aiwass minister [of] Hoor-paar-Kraat, etc. Khabs in Khu<sup>2</sup> (not worth copying).

♂ Nov. 18 11.55 A.M.

Got rid of Q's attempt to vampirize me yesterday? What a fool I've been!

Revillon to-day—also much else. Q quite helpless as soon as helped. Yet, what can one do?

<sup>1</sup> Each trigram is assigned to an element or quality, as suggested by their arrangement. Therefore, three solid lines suggest a phallus/lingam (Φ), three broken lines a kteis/yoni (K), etc. See Appendix 1 in *Liber 777* for the correspondences of both the trigrams and the hexagrams. This is something Leah was very familiar with.

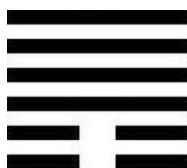
<sup>2</sup> *Book of the Law*, 1:8: "The Khabs is in the Khu, not the Khu in the Khabs."

# THREE CHAPTERS IN MY LIFE

Plan as several times before—5 days retirement—possibly silence.

♂ Nov. 18 1.30 A.M.

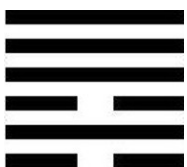
YI



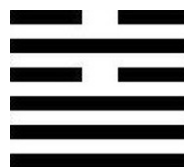
V.I.<sup>1</sup>



A.<sup>2</sup>



No. VI

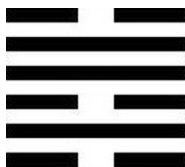


No. V

Nov. 18

A.M.

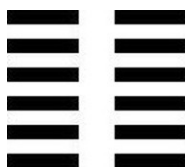
Selected by V.I.



No. XLVII

V.I. stopped to take Jujubee.

For self No. 11



No. II

Attend to own business as per V.

<sup>1</sup> A hexagram for V.I. (Ida Crooke).

<sup>2</sup> A hexagram for A. (Alostrael, i.e. Leah).

(This is her vision imagining the hexagram on a door.<sup>1</sup> XLVII.)

Door opens into Notre Dame—great crowd. High Mass music—2  
cowled men (came from S[outh].W[est].) majestic, tall, brown habits—  
and they meet tall woman (she came from N[orth].E[ast].) in brown,  
hood thrown back and white kerchief on head.

The senior brother says - Is time ripe?

Woman - No, not quite ripe.

The second brother - When will it be ripe?

Woman - Two weeks will see us through the  
difficulty.

Note after this she told me that the Sr. Bro. was without doubt V.L.<sup>2</sup>  
and the Woman I.<sup>3</sup>)

---

I expect great things from V.I. She evidently walked to and from G.T.  
and brought us a packet from Touggourt containing a hand-made piece  
of cloth—large enough for robe and two little bags (leather) stuffed with  
odd scraps of paper.

#### 6.10 P.M.

The PEACE of it all! No chattering—Idea re Q and Cefalù.

---

---

<sup>1</sup> Ida Crooke imagined the hexagram on a door and used it like an astral doorway.

<sup>2</sup> Adam Gray Murray.

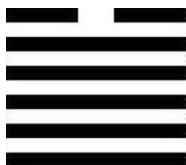
<sup>3</sup> Leah herself.

♀ Nov. 21

Out all morning. All doors closed. Clarke's place locked, Pope not in; Goirand's place locked!

3.30 P.M.

I. What be my course with V.I.?



No. XLIII

(Cut out H.C. and Jackson woman. Be careful about Vampirism.)

---

II. Own course of action especially with re Hag[iography].



No. LI

(This done quite contrary to my custom beginning with the top.)  
Go ahead and you'll know what to do at the right time.

---

III. Course of action with re to Hansi.

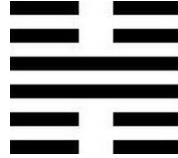


No. XVIII

As planned. Make statement non-personal and general defence of Great Work.

After tea 5.14 P.M.

IV. General symbol for my conduct of action with re to Brethren in London.




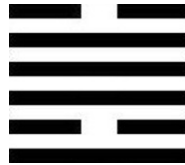
No. LXII

Down Fido! Yet be firm and correct but not eternally firm.

---

About 6 P.M. reading over XVIII

V. Shall A[lostrael]. get Q. out of  (cassa<sup>1</sup>)?



No. XLIX

Yes, but do it “sweetly” and in good time.

---

VI. To Cefalù? If yes, under what conditions?



No. LXI

(Don’t see application.<sup>2</sup>)

---

<sup>1</sup> Cassa, Italian for “box.” Not sure who Q is but he/she is connected with Cefalù. She may mean “casa” in which case it is “house.”

<sup>2</sup> In other words, Leah cannot see the connection to her question.

Letter from O.P.V. 8.10 P.M.

UNDERSTANDING! To get it must be my formula. Again has my son come to me at the critical moment—my son who is now become a man.

UNDERSTANDING

9 P.M.

My job—to establish myself.

- a. By being presentable (clothes and care).
- b. To get my records in order.
- c. To assist (not hinder the Brethren).

All as I had planned—I have allowed myself to be deflected. I do reverence unto Ra-Hoor-Khuit and invoke him to give me strength to do my will.

I renew my oath as the S[carlet].W[oman]. as never before taken with Understanding.<sup>1</sup>

I invoke Ra-Hoor-Khuit as a God of War and of Vengeance.

My only concern in Cap. III is the injunction to the S.W.<sup>2</sup>

---

h Nov. 22

This morning the sun was a dull red ball—no rays—no glare—smaller than usual—leaden skies—

Thought at first it was the moon.

---

<sup>1</sup> Understanding is the meaning of the name Binah, the third sephira on the Qabalistic Tree, assigned to the Mother, and the seat of her grade. Note how Leah had renounced her office as the S.W. She now embraces it again, with greater clarity.

<sup>2</sup> *Book of the Law*. See 3:43, 44.

To town—Home—Harmony but still too much jabbering.

To be done later:

1. Symbol for slaying of Peacock.
  2. Union of symbols 33, 4, 5, 6, 6, 47, 43, 49, 61.
  3. " " " 61, 18, 62.
  4. General symbol for the Work until ☉ enters ♀.
- (See appended notes.)*

7.19 1/2 P.M.

1 drop An[halonium]. Lew[iiii].<sup>1</sup> in 1/4 glass of wine.

I am Nuit, Hadit is burning in my heart. I invoke Ra-Hoor-Khuit.

☉ Nov. 23, 8.30 A.M.

A good sleep though dreams-dreams-dreams.

666 and ADO come back—666 ill—trying to get a c.S. so as to satisfy ADO. Announced on ☽ I shall be well and on ♄ something or other about being more than fit (I forget the exact words).

Dose of Citrate of Magnesia 7.10 A.M. Worked a few minutes ago—Bad coffee and perhaps I'll get up in a few minutes.

---

<sup>1</sup> Derived from the peyote, from which mescaline is extracted. It is a hallucinogenic, and tends to blur boundaries between self and not-self, so that there is a feeling of loss of identity, but also a connection with the rest of the universe, just as in a mystical experience. Crowley, unsurprisingly, had been experimenting with the drug since 1907, according to his diary fragments. He took it in liquid form, taking a maximum of 10 drops but with little effect. Not to be discouraged, he persisted until the desired effects were felt and later wrote up his experiments as Liber CMXXXIV, *The Cactus*, a now lost book, but believed to only be a collection of 100 records of people experimenting with the drug which were later destroyed by British Customs, probably when Mudd tried to get the cases stored at Cefalù back to England. The drug was slipped into people's drinks at the Rites of Eleusis performances in Caxton Hall in 1910, and he continued to use it when in New York towards the end of the first war, holding drug parties. Leah may have been present at some of these, so she had already been introduced to the drug, as well as at the Abbey, of course, which some visitors claim was stock-piled with drugs.

It has been suggested that whilst they were at the Abbey, Crowley and Leah underwent a phase of devotional self-abandonment to rid themselves off all forms of restriction as a means to breaking down the idea of identity in order to align themselves more with the current they were working with. This they did by allowing themselves to be freer in their bodies, choosing to give their bodies freely to whoever, and indulging in drugs, and in this way also fulfil certain injunctions given in the *Book of the Law*, just as one is encouraged to give up all that one has and is into the cup of Babalon, without holding back one drop. It was quite a hedonistic period in her life. Now Leah finds herself shut up in a hotel room, alone, with no guidance, seeking to intoxicate herself so she can move beyond being just Leah Hirsig, to become Alostrael on all levels.

To Versailles—we missed everything to get there easily but had a great day just the same. The mist was glorious—the air bracing and tho' I started out like a nasty growling bear, I was a good girl just the same. Came home, had a good feed and closed my insanely stupid Babalon Book.<sup>1</sup>

However, I suppose one has to learn somehow or other. I haven't the slightest idea how to go on with anything. That is an ideal condition, were I free from the old ideas—which I ain't.

V.I. is a dear and I am a pig. I wonder if I need a  $\Phi$ ?<sup>2</sup>—No conscious need for it, but what about my dreams?<sup>3</sup>

9.00? To reflect light—not to be a cheap imitation—Thought I knew all about it, can see it in others but only find out myself after I've been the cheap sport. What a loathsome creature I am.

9.30 More fussing about.

A very humble Lea goes to bed, but, oh, for a little more light!<sup>4</sup>

After all, my style is epigrammatic—there's no use trying to write a book. I do want to study the fables and fairy tales, but I shall use the information in a way quite different to that which I thought at first.

Started on Grimm<sup>5</sup> (after 10).

---

<sup>1</sup> She means her diary.

<sup>2</sup> Phallus. It has to be remembered she is with V.I., a woman, when she really needs a man in her life, one with a penis who knows how to use it.

<sup>3</sup> She has obviously been having erotic ones.

<sup>4</sup> Illumination, inspiration, etc.

<sup>5</sup> Grimm's *Fairy Tales*.



11.30 Just had egg and bacon and coffee. Good. My tummy still growling—last kicks of citrate [of magnesium].

1.30 A.M. ☺

I'm a bloody fool, but I'm fascinated by the *Fairy Tales*—Wish I had Kingsley's *Heroes*<sup>1</sup> for variety—The fairy tales are so badly written.<sup>2</sup>

---

I cut out smoking. There are 7 cigarettes left. They stay. They did—until Ida [Crooke] drove me to one—9.15 A.M.

---

500 on hand.

—Rough estimate of money spent since Nov. 5  
(19 days)

Hotel Moderne and taxi	385	
Gloves, stockings H.H. goods,		
Revillon and jewels	130	
Cefalù	85	
Telegrams and Postage	175	
Taxis, cigarettes	150	
Food, wine, etc. at 25		
per day	500	
Stationery	50	
Versailles trip	<u>30</u>	
	1505	out of 2000 but have

508 left.

This is near enough.

Giving V.I. 56 francs (should last 4 or 5 days).

Have on hand 5 *petit bleus*,<sup>3</sup> 10 P[ost].C[ards]. ordinary at 20c., stamps to value of 4.65.

We start then. She—56 fr., I—452 fr.

---

<sup>1</sup> Charles Kingsley, *The Heroes, or Greek Fairy Tales for My Children* (1855).

<sup>2</sup> The tales were originally written in German, so this would depend on the translator.

<sup>3</sup> Closed telegraph cards.

♂ Nov. 25, 2 P.M.

Poor V.I.—she has 2 coats—a dozen sweaters, but she can't lend me one coat for even a week. She does not hesitate to accept, to share, to grasp at anything she can get hold of, but when it comes to handing over a mere bauble or something, she isn't using at the moment; she isn't there.

*Nous Verrons.*<sup>1</sup>

- 
1. Red abbai cleaned and lined with Tunisian thing + sable collar, cuffs, and bottom.

(Placed Nov. 25.)

2. Blue cape dyed—sable collar and cuffs and cap if possible.
3. Blue dress—afternoon. (Placed Nov. 26.)
4. Red evening dress. Doubtful.

Gold sandals—stockings?

Blue ? shoes. Black are best with gold buckles.

---

♀ Nov. 26

Letter from Shummy.<sup>2</sup>

Visited furrier (with red abbai) and had her send blue coat to London + 3 shirts, collar and brush.

Suzanne<sup>3</sup>—with blue silk.

Then rain, rain—I shopped, or rather marketed, and couldn't get a taxi. Finally, got to [Gare] St. Lazare on bus, had a Grog [Americain] and a cigarette, and home in Taxi.

---

<sup>1</sup> French for "We will see."

<sup>2</sup> Ninette Shumway.

<sup>3</sup> The restaurant at 64 Rue Lamarck, Montmartre, 75018.

### CHAPTER III

Cooked supper and now drinking rum! (10.06 P.M.)  
Read over visions and part of Chelles Diary.  
Have had several K stands to-day. Oh, where is that new 7?<sup>1</sup>  
Wrote long letter to Ninette (Violet).  
Ideas re H.H. (60) and Versailles.  
Letter O.P.V. (Gold).

---

WROTE ? SEALED ? AND BURNT LETTER TO 666

Saying;  
“Beast, I love you,  
Alostrael.”<sup>2</sup>

A gesture—

12.14 A.M., Nov. 27 (Green)

=====

(A seal in blue—the seal of 666 that is here.)

24 Nov. 27, 10.15 A.M.

“Therein am I as a Babe in the egg.”<sup>3</sup>  
I don’t know what I’m doing, but I’m doing it.  
Alostrael

12.20 A.M.

Seal in red on cover of book—looks as if I were to start new record:  
So mote it be!

---

<sup>1</sup> Vau = son. She is wondering where her new magical son is.

<sup>2</sup> This is quite touching. Despite all she has been through, Alostrael is still in love with the man who abandoned her, and her love for him remains strong.

<sup>3</sup> *Book of the Law*, 2:49: “(This is of the 4: there is a fifth who is invisible, & therein am I as a babe in an egg.)”

### THREE CHAPTERS IN MY LIFE

(Seal made on white sheet of paper and pasted into diary. I used all the colours—green, blue, gold, violet, and red, placed my left forefinger on it, as in the original B[abalon]. seal, and wrote in gold ink below:—

Nov. 27            24  
                         A.M.

12.29.

November 27, 1924 e.v. 24

4 P.M. Closed my diary last night—or rather early this morning—with some sort of crazy seal.

Woke early this A.M. after very distressing and depressing dreams. Felt sure I should hear from Goirand.

I DID but not as I expected. Called on him and home at 12, re MAINE HOTEL.<sup>1</sup>

Idea to go to America to get Hansi myself. I had forgotten the Yi symbol re this, but on looking it over again find that it is probably the thing to do.

For this I need:

1. Fare (to be supplied by F.H.C.—great idea).
2. Heavy coat<sup>2</sup>—shoes, stockings, accessories generally.

The idea grows and I shall decide to-morrow (before 5) as to whether I shall cable her or not.

---

V.I. to go to Sylvia Beach<sup>3</sup> with prices of books, etc., I to Smith<sup>4</sup> and Galignani<sup>5</sup> to-morrow.

---

<sup>1</sup> Hôtel du Maine, 16 Rue Maison Dieu, 75014, one of the cheaper hotels in Paris.

<sup>2</sup> It was coming up for winter, so a heavy coat would be essential as New York can get cold, although Paris can sometimes be even colder.

<sup>3</sup> The American bookseller. Beach (1887-1962) was the owner of the Shakespeare & Co. bookshop, a meeting place for literati in Paris, publisher of James Joyce's *Ulysses* (1922). She was part of the so-called "lost generation," a term invented by Gertrude Stein.

<sup>4</sup> W.H. Smith (now Smith & Son), the largest English bookshop in Paris, at 248 Rue de Rivoli, 75001.

<sup>5</sup> Librairie Galignani, the bookshop at 224 Rue de Rivoli, 75001.

10 P.M.

Eating soup and drinking coffee? Bldy drk [bloody drunk] with Dmn Rm [Damn Rum]—but very happy. V.I. is great when she's not Soror Domo—Domo or whatever it is.<sup>1</sup> Comment on CCXX read.

Really too drk [drunk] to do anything but go to bed.

Help!

10.50 To bed.

♀ Nov. 28

1. 9.30 A.M. OP. 1—alone Magical › partner.<sup>2</sup>

Typewriter!

Letter to M[ontgomery].E[vans]. 2nd Hll and Dmtn [Hell and Damnation].

" 718<sup>3</sup>—What a job!

But very happy.

♂ Nov. 29

Awake at 7.30—feeling rather rotten.

9 A.M. I am waiting for V.I. to get the kitchen in order. Meanwhile, I want to get my ideas into shape as to what to type.

11 P.M.

Typing all day more or less. Did a lot of loose

---

<sup>1</sup> Again, we are uncertain what Crooke's magical motto is, or what Leah is referring to.

<sup>2</sup> In other words, she performed an VIII° working imagining a magical son as partner.

<sup>3</sup> Crowley.

leaf stuff—old note books with scraps in and started my

### BABALON DIARY

a single copy for 666—Typed the “Death” Period Sept. 23-Sept. 30, also Sept. 24 (1st. death stunt) documents. I had qualms many times as to whether I wasn’t wasting time, but I’m not. I want to get out a complete record of that period. And if one can be so—I don’t know what to call it—when one is dying, why not to the *nth* power when one is alive—or supposed to be.

Stimulation, my dear Bab[alon], stimulation is what one needs. No depths—no heights, and evidently the depths come first. So let me have some active ones that will raise me once more to those heights of ecstasy!<sup>1</sup>

Neither the Pan mantra<sup>2</sup> nor the R[a].H[oor].K[huit]. invocation seem to be any good at present, and I don’t know Adonai,<sup>3</sup> and I seem to have nothing to do with Aiwass direct.<sup>4</sup>

What and whom can I invoke?

I’ll correct my typescripts.

---

I did and now. Blast that Bitch!<sup>5</sup> I find no food except a small crust of bread—and a measly bit of cheese and tomato when I could have eaten a roast ox! Blast her, I say! Will she never feed me?

---

<sup>1</sup> Here we see Leah finally regaining her strengths, convictions in life, etc., now far more optimistic.

<sup>2</sup> See Crowley’s *Hymn to Pan*, the line “Io Pan! Io Pan Pan! Pan Pan!” This was written in 1913 during a visit to Moscow. It was to be included in his anthology *The Giant’s Thumb* (pp. 311-13, 1915) which reached the proof-stage but was never published. Crowley claims the proof copy was stolen by the thief Norman Mudd. (The book was eventually printed in 1992 as a facsimile with Crowley’s hand-written notes.) The poem was first published in the *Blue Equinox* (1919), then as a booklet of 1000 copies by a bookshop in Chicago, then later at the start of *Magick in Theory and Practice* (1929).

<sup>3</sup> Possibly meaning her Holy Guardian Angel.

<sup>4</sup> Why would she? Aiwass was Crowley’s HGA who communicated through his first Scarlet Woman, Ouarda, Rose Kelly. Also, as she is no longer his S.W., any connections would be severed. Remember, being in the presence of the Beast for any S.W. is fundamental for a communication to take place, as in the Cairo Working, the Ab-ul-Diz Working, the Amalantrah Working, etc. Note also how she had invoked Aiwass earlier in her diary, but there was no result recorded. Probably because there wasn’t one.

<sup>5</sup> Ida Crooke.

☉ Nov. 30, 1924, 8.15 A.M.

Preached to V.I. generally and specially about Asana.<sup>1</sup>

Out for a bit—looked up St. Germain<sup>2</sup> and V.I. went out there—

Now, 8.27 P.M. she is writing up her account.

She just did a [I Ching] divination.

Has the time for action come—if so, in what direction? (I did not tell her what the question was).



No. IX

I am fascinated by the Yi—have been reading it<sup>3</sup> for over an hour, and find myself having to quit when I get going on past hexagrams.

☾ Dec. 1.

I must take myself in hand. I began by asana and pranayama.

9.34 Buddha position.

9.45 Very slight twitches (muscular) not external—gulped once.

Pranayama—just deep breathing. Time: 11 minutes.

Out all morning—raining like mad—but we

---

<sup>1</sup> The postures used in Yoga.

<sup>2</sup> An administrative district in the 6th arrondissement famous for the literary and artistic people who used to gather there.

<sup>3</sup> Presumably James Legge's translation of the *Book of Changes*.



did all we had to do outside Suzanne.

Letter from Jane [Wolfe] and Marion Dockerill enclosed in envelope by V.I., but not one word from him.<sup>1</sup>

This stupid conspiracy of silence among the Brethren is really too funny.

Typed a lot—bed at 12.30 ♂ A.M. Dec. 2. Could not sleep. Said, “Thou who art I”<sup>2</sup> and

=====

II. OP. II till I was wide awake.<sup>3</sup>

=====

V.I. snoring so abominably loud that I had to get up—and not a cigarette!

—————

I suppose I ought to be menstr[u]ating (Nov. 1-11 last go) but who knows!

1.25 A.M.

A cup of bad coffee now—

—————

I could easily do murder to-night or rather this morning. I can’t think what roused me so tremendously and so suddenly.

I shall select a Yi symbol at random each day for the day’s events. Take a hasty glance at the text, and not at the explanations, and abide by my interpretations, and forget it when it is over.<sup>4</sup>

---

<sup>1</sup> I.e. Crowley.

<sup>2</sup> See Crowley’s *The Ship: A Mystery Play* (*Liber DCCCC*), “Thou, who art I, beyond all I am,” etc., in *The Equinox*, vol. 1, no. 10.

<sup>3</sup> This is far from satisfactory as Leah does not state what the opus was, what was the intent, the result, etc., very poor record-keeping which the Beast certainly would not have tolerated.

<sup>4</sup> In other words, she was going to select randomly a hexagram at the start of each day and take on board the meaning, adopt it as a belief for the day. Come next day, she would drop it, and select another, etc.

A general symbol for my course of action for the day.

♂ Dec. 2/21 e.v.



No. XXV Wu Wang

Be sincere and take the outward consequences. This interpretation is bad because:

a. I tried to go verse by verse until I caught myself.<sup>1</sup>

b. I glanced at the footnote—a matter of habit.<sup>2</sup>

I'll do better next time. So I read the comment<sup>3</sup> and I'll be sincere and not reckless.

9 A.M. ♂

What a wretched night!

I think OP. III came in here somewhere.

III. ? -----

10.20 A.M.

done 10.30 I will arise

" 12 I " bathe

" 12.45 I " have my hair done

" 1.30 I " eat

" 4. P.M. I " send telegram to 666

I " visit Smith's<sup>4</sup>

I " visit Suzanne<sup>5</sup>

I " get me a ring—a new Magical weapon\*

\* *It happened.*<sup>6</sup>

<sup>1</sup> The reading is broken down into a separate verse for each line, totalling six.

<sup>2</sup> There is further explanation given in the lengthy footnotes to each page.

<sup>3</sup> The comment is given directly beneath the hexagram and is concise.

<sup>4</sup> The bookshop.

<sup>5</sup> The restaurant.

<sup>6</sup> She found one, probably in an old jewellery store.

2 P.M. MNSTRN [MENSTRUATION]!

4.10 How to harmonize inmost sincerity and humility with S.W. programme is more than I can see. I'd better leave the Yi alone and follow out my own line, but I don't even know what that is! So help me, Ra-Hoor-Khuit!<sup>1</sup>

Is the hexagram XLV for 666 or for us all?

I think I'd better invoke NUIT, HADIT, and RA-HOOR-KHUIT and leave everything else alone. But then I want to work in PAN too.

7.40-7.48 Asana—R[a].H[oor].K[huit].

Work the Work of Wickedness.<sup>2</sup>

---

12.15. A.M. ♀ Dec. 3

Been typing ever since 8.30, or thereabouts, except for a little run out to get wine.\* I bit V.I.'s ear—at her request to kiss it—and she's afraid of Hydrophobia. She's wise. I suspect the concierge's wife is ill as a result, not of my biting her ear, but using my tongue in a biting way.

Finished the death notes, thank heaven.

---

\* Had a bacon and egg, coffee, meal too. 'Twas good (this about 11.20), and now I've found a Black Cat [cigarette] after thinking all my cigarettes were gone. (28 to-day.)

---

<sup>1</sup> She calls on the god to give her guidance.

<sup>2</sup> *Book of the Law*, 3:44.

Somehow, my despair has passed by. In typing the Sept. 23-29 stunt, I see how supremely happy I was then because I was so very busy doing what seemed at the time a tremendous task, sparing nothing to get it done—and after each of the three critical periods<sup>1</sup> had passed I slept a peaceful happy sleep. That is as it should be when Thelema gets going.<sup>2</sup> It's worth while living with that in view—perhaps some centuries hence.

What a slush I am!

12.30 Glass of wine—bed.

♂Dec. 3, 10.35 P.M.

Too busy all day to write.

Summary—V.I. left for L O N D O N!!!!

Aum! Ha!

---

<sup>1</sup> Her “spasms.”

<sup>2</sup> As Crowley said, if you are following your True Will, it feels as if the whole universe is behind you. When you are not, it feels as if the inertia of the universe is against you.

Dec. 4 21

7.45 P.M.

Busy and drunk all day. 1 ANH[ALONIUM]. LEW[INII].<sup>1</sup> at 2.20 P.M.—no noticeable effect but last night (2 dr[ops]. taken at about 6 P.M.) caused awful palp[itations]. of [the] heart much later—This noted after taking first time too. To-day's was 3rd go.

Letter from O.P.V.<sup>2</sup> this A.M., rather upset and then calmed me tremendously. He's nervous, poor boy.

So busy—and fed at last!

11.50 P.M.

Took ½ Luminal at 9—no sleep

" " " " 10— " "

" 1 cigarette at 11— " "

Taking 3 cups of tea now.

I really can't settle down to any work—I am all in.

Dec. 6, 12.50 A.M.

How the time flies; been busy all day (or was yesterday), doing what?

Just letting my fancy run free. Wouldn't it be a joke if A.C., O.P.V. and Hansi all showed up to-day, and Noble on top of it! There's a feeling of "somebody's coming ..."

---

<sup>1</sup> Leah took one drop of mescal.

<sup>2</sup> She also sent a letter to Mudd this day advising him about her formula as the Scarlet Woman, that she can "do what I bloody well please, always with the aid and approval of R.H.K."

Of course, O.P.V. may be fool enough to act on my drunken letter,<sup>1</sup> so much the better! Or perhaps [James Gilbert] Bayley. Anybody but another lesbian, unless she's 20 or less.<sup>2</sup>

It may, however, be the police—who cares.

12.30 A.M. ☉ Dec.

To bed—Dead tired—

60 called and walloped me—

Telegram from 666—

Idea to have Jane [Wolfe] here for Hag[iography].

To be done.

Church 25c in pants pocket.

Telegraph to 666.

Awakened at 9 by post woman with mandate notice—<sup>3</sup>

Feeling rotten.

1 cigarette.

=====

IV

MSBTD [MASTURBATED] OP. IV

=====

Cigarette

Letter from Jane

Money from 666 (notice of it).

☾ Dec. 8

What a wild experience yesterday. I went to [Gare] St. Lazare—posted letters and sent telegram to 666. Then a

---

<sup>1</sup> See note previous page.

<sup>2</sup> This would suggest that Leah may be willing to experiment with her sexuality, if she hadn't already done so, or may be bi.

<sup>3</sup> Possibly a notice to leave, as in an eviction order.

feed in an indifferent but showy café/restaurant? Anyhow, I had a meal with a cocktail before, ½ bottle of Beaume Superieure, with a huge rump steak and beans, and coffee and kirsch after. I tumbled into a taxi and 'ome James. Total cost + telegram: 61 francs! Wow!

Home 6.30—prostrate till 9.30, then up and bed, and up and bed, till 12.30 A.M.

Slept like a log till 9 when telegram woman woke me. Stayed in bed till 11.45 and fussing about ever since.

Now to Suzanne's.<sup>1</sup>

Typing all evening after good meal. Got 1000 from P[ost].O[ffice].

Typing my diary is a revelation indeed. I'll start a new career soon—

♂ 12.10 A.M.

Washed hands and face—to bed.

Programme for to-morrow

1. GET UP
2. Bathe (perhaps), at any rate wash and curl hair
3. Write letters and type  
EAT
4. Receive 60.<sup>2</sup> Blast him if he doesn't appear.

---

<sup>1</sup> The restaurant.

<sup>2</sup> It is not known who this refers to.

And now ♀ Dec. 10, 12.35 A.M.

I have completed the typing of this diary up to date, and added what I did not record in the book, the following:

At 2.45 ♂ (yesterday) Dec., 60 called and stayed for a longer time than he has ever stayed before.

At about 4 we went out, had three aperitifs, and I to the Bourse<sup>1</sup> to telegraph the money to London. It cost me 22.05 francs and that's too much.

V.

=====

OP[US]. V. More or less as I expected.  
A[lostrael]. and rope.<sup>2</sup> Time about 3.45 P.M.

=====

THIS CONCLUDES THIS DIARY WHICH I CALL CHAPTER III.  
WHAT THE MORROW WILL BRING I DO NOT KNOW BUT  
THERE IS SOMETHING NEW IN STORE—OF THAT I AM  
CERTAIN.

CLOSED 12.35 A.M.  
DEC. 10, 1924 e.v.

B A B A L O N.

---

<sup>1</sup> The Parisian stock exchange.

<sup>2</sup> Not sure what the opus was or how it involved rope, but as few details are given we can only speculate.



Appendix to  
Cap. 3



The Seal of Babalon<sup>1</sup>

---

<sup>1</sup> I have supplied this design as there was nothing else visible on the page. It may be that she simply sealed it with a fingerprint of her left forefinger, as discussed earlier in the diary. If so, it was not apparent. See below for more details.

THE SEAL OF BABALON.  
used thus far (Oct. 9, 1924 e.v.)  
Ω in ⊙

I. Oct. 3

- a. Letter to Dr. Jarvis (omitting 3-4-5)
- b. " " Aimée (blundering by starting with thumb and omitting 3-4-5)
- c. " " The Scribe Ankh-af-na-Khonsu<sup>1</sup> (Registered)

Written before 5.30 P.M. on ♀ Oct. 3, 1924 e.v.

These were given to Parsifal<sup>2</sup> to post before he went out I placed this seal on him as follows:

II. Oct. 3

The Penis of Parsifal, by placing and pressing my left forefinger on the tip of his penis, saying the numbers 3-4-3.

III. Oct. 7

The envelope enclosing 3 letters to 666.

These letters were marked:

- I. Red paper and envelope as per P.
- II. Yellow " " " " " "
- III. Blue " " " " " "

These envelopes were left unsealed—the seal only on the white envelope enclosing them.

IV. Oct. 9

The seal placed at the beginning of this book.

V. Oct. 10

(Very weak and in a sort of unconscious way) on packet for Aimée (my miniature).<sup>3</sup>

VI. Oct. 11

On each of the following left at 64 Ave. du Maine (more as a mark of recognition than as protection, i.e. consciously so):

---

<sup>1</sup> Crowley.

<sup>2</sup> Norman Mudd.

<sup>3</sup> The miniature picture created by her sister Alma.

### THREE CHAPTERS IN MY LIFE

Trunk

2 cases

1 sleeping bag

2 packets of books—7 copies of Yi<sup>1</sup> in each

1 top hat

Pictures in cellar; not so marked, but left at 64.

If there are any others, they are of no import. I have a vague recollection that there were more.

This ends, so far as she knows for the present at any rate, the need for the Seal of Babalon, in the spirit used thus far.

---

<sup>1</sup> The Yi King, I Ching, or Book of Changes. It is inconceivable she had 14 copies.

Here follows copies of letters sent to 666—with detailed accounts and explanations—not worth copying. 666 has, or had, these letters and that is enough.

-----  
11.30 A.M. Oct. 12/24 e.v. An. XX Aeon of Horus

☉ in Ω ☽ in ?

Notes on Seal of Babalon

1. Some time previous I talked to Z<sup>1</sup> about this and decided nothing definite.
2. Since then I began to see a little and I shall use this book now to jot down whatever occurs to me, or whatever work I am actually doing with regard to the Seal of Babalon.

Just to clean up

3. a. The actual seal—red—wax imprint of left forefinger was the first of these.
  - b. My placing that forefinger on the Mentula [penis] of Z was the second.
  - c. The next a plan (very vague) of a robe for myself—Oct. 6.
  - d. The last, the marks on the covers of this book—Oct. 9.
- Front Egg—sun and moon—rays of sun. Centre, tho' at first a definite blue egg finally messed up.

All of these have to do with uniting:

1. Red and white
  2. Black and white 3 }
  3. Black and gold 4 } of the 4
- and harmonizing (5) Blue—the 5th.

Started by Magical ceremony Oct. 4.

(details again noted of this ceremony)<sup>2</sup>

---

<sup>1</sup> Norman Mudd.

<sup>2</sup> See over.

CCXX. Cap. I

1. Stooping starlight.<sup>1</sup>
  2. Sweet-smelling perfume.
  3. Silver and gold, lapis lazuli and jasper and rare scents jasmine and rose and emblems of death.
  4. Black to the blind—red circle—blue and gold.
  5. Rich jewels.
  6. Single robe—rich headdress.  
    Pale and purple—veiled or voluptuous.  
    Purple and drunkenness. Put on the wings.  
    (Sing—burn perfumes wear jewels.)
  7. Blue-lidded daughter of sunset.
- 

Cap. II

1. Everywhere centre—Nuit nowhere found yet, and I never.<sup>2</sup>
  2. Axle of wheel and cube in circle.
  3. 21?
  4. 26?
  5. Of the 4—5th invisible.
  6. Blue and gold—red gleam in eye—spangles purple and green.
  7. Purple beyond purple.
  8. Cut out black—Veil of modest woman.
- 

Cap. III

1. Perfume, etc.<sup>3</sup>
2. Silver or gold.
3. Covered with jewels and rich garments.
4. Mary Inviolat cut out white? ?
5. Silver, gold, stones of precious water, sparks of intimate fire.
6. Nemys.

Colours then

1. Red   2. Gold   3. Blue   4. Green/Blue ? invisible   5. Purple.
- 

Designs—some appended—and 3.30 P.M. Nov. 14—  
I place the Seal of Babalon on you, Fra. V.L.<sup>4</sup>

---

<sup>1</sup> This and the following lines are drawn from the *Book of the Law*. See 1:16, 27, 51, 60, 61, 63, 64

<sup>2</sup> *Ibid.* See 2:3, 7, 21, 26, 49, 50, 51, 52.

<sup>3</sup> *Ibid.* See 3:23, 30, 44, 55, 65-7, 70.

<sup>4</sup> Adam Gray Murray.



### THREE CHAPTERS IN MY LIFE

B

A

B

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# THREE CHAPTERS IN MY LIFE

## INDEX

### GENERAL

P.

1-31	Red
32-62	Black
63-92	White
93-109	Gray

Special

III    Casandra

IV    Yi [King] Divinations since Sept. 20 (Nov. 23)

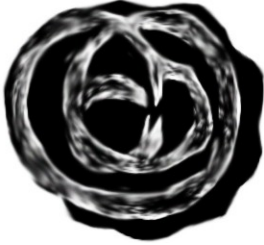
Nov. 12, 1924 e.v.

This book was started with a definite purpose, which purpose exhausted itself,—no—expanded and purified itself on:

Nov. 11, 1924, e.v.

After 11 days of rain from the Cup of Babalon.<sup>1</sup>

----- line under each of the items noted before 11-11-24 e.v. indicates this expansion.



Lilith

24 Nov. 13, 1924, e.v. 3.30 P.M.

And now to work without “lust of result.”<sup>2</sup>

☉ Nov. 23

Note my remarks on p. 165.

Oh, Babalon, how thou hast fallen! Rise up. Let “Silence” be your word. Close this [word missing].

---

<sup>1</sup> I.e. she menstruated for 11 days.

<sup>2</sup> *Book of the Law*, 1:44.

THREE CHAPTERS IN MY LIFE

♀ Alp

♀ Nov. 7, 3.27 A.M.

Shot no. 1 Alp

▽      △

Conscious—premeditated + inspirational.

Result expected this month or early next.

=====

II

♂ Nov. 8, 5.30 P.M.

20 of 333      promise of cerberi heads.<sup>1</sup>

\_\_\_\_\_

Nov. 12

Buckles not to be sent as planned.

=====

Nov. 13, 3.00 P.M.

Picture found in court after 6 day's exposure to ▽ and △.<sup>2</sup>

Praise unto RA-HOOR-KHUIT!

---

<sup>1</sup> The allusion is vague. *Cerberi* (pl., sing. *cerbero*) Italian for watchdogs/guard dogs, as in Cerberus, the hound of hell. 333 is the number of Choronzon, a demon of the 10th Aethyr.

<sup>2</sup> Water and air. Uncertain which picture she is referring to.

APPENDIX TO CHAPTER III

A L M<sup>1</sup>

☺ Nov. 10, 3.15 A.M.

Prepared—probably New York.

---

<sup>1</sup> ALM = Aleph Lamed Mem = 71 = Silence. (See *Sepher Sephiroth*, p. 1.)

THREE CHAPTERS IN MY LIFE

I.

Saturday Nov. 8

5.30-6.00 P.M.

I.N. unstamped white light.

II.

Monday Nov. 10, 12.30 P.M.

Photo—B.M.—△

“You go where you belong.”

III.

Monday, 3.15 A.M.      A L M

Rochester (as for I). London.

(List to be sent.)

=====

A L M

☾ Nov. 10, 3 A.M.

Law of Θελημα.<sup>1</sup>

Sent Nov. 7 1924.

=====

---

<sup>1</sup> Greek for Thelema. It equals 93, hence the 93 Current.

THREE CHAPTERS IN MY LIFE

G[rest of word illegible]

Nov. 8, 6.30 P.M.

Portrait of a young girl.

=====



APPENDIX TO CHAPTER III

Cassandra<sup>1</sup>

I

10-11-24 e.v.

The work of the moon is over. 11-11-24 e.v., the World War starts.

Cassandra.

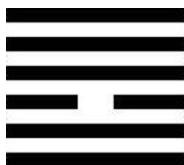
---

<sup>1</sup> The relevance is obscure. It may be that Leah is identifying with this name. Cassandra was of course a Trojan princess whose gift for prophecy was ignored. Further, Cassandra, as a variant, has a Greek origin meaning one who “excels over men,” or “man’s defender,” so positive. She is thus no longer Babalon. She calls it the “Cassandra series” on p. 128.

Nov. 22/24 e.v.

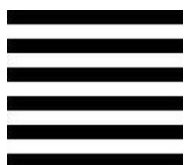
8 P.M.

1. Symbol for slaying of the Peacock.



No. X.

2. Union of symbols 33, 4, 5, 6, 2, 47, 43, 49, 61.



No. I

3. Union of symbols 51,18, 62.



No. XLIII

4. General symbol for The Work until ☉ enters ♑.<sup>1</sup>



No. XXXIII

---

<sup>1</sup> When the sun enters Capricorn, December 22.

Written up ☉ Nov. 23/24 e.v. 7.30 P.M.  
Yi Divinations since Sept. 20.

Series 1

㊦ 1. Sept. 20, Eqx., No. 45

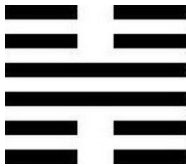


Water of Yoni.  
▽ K

at Chantilly by 666 and ADO.

=====

☉ 2. Oct. 12, No. 62



Fire of Earth  
△ ▽

at Hotel Moderne by O.P.V. for complement of above.

=====

㊦ 3. Nov. 22, No. 10

Uniting these—Symbol for slaying of Peacock.



Phallus of Water  
Φ ▽

THREE CHAPTERS IN MY LIFE

Series 2

☉ Nov. 16

1. Symbol for V.I.
2. " " self (as guidance)

No. 33 Phallus of Earth

No. 4 Earth of moon

♂ Nov. 18

3. Combining these by eliminating common factor for self

No. 5 Moon of Phallus.

4. " V.I.

No.6 Phallus of Moon

5. For self (independent)

No. 2 Yoni of Yoni

6. For herself (V.I. chosen by her)

No. 47 Water of Moon

7. Supplementary

- a. Course re V.I.

- b. A to get Q out of house?

No. 49 Water of Sun

- c. To Cefalù

No. 51 Fire of Fire

♂ Nov. 23

Combining 1-7 of Series 2 (selected by V.I.) No. 1 Phallus of Phallus

Series 3

♀ Nov. 21

1. Our course of action especially re Hag.
2. Course of action re Hansi
3. Course of action re Brethren

No. 51 Fire of Fire

No. 18 Earth of Air

No. 62 Fire of Earth

♂ Nov. 22

Uniting these (selected by V.I.)

No. 45 Water of Phallus

Note—an error in saying the nos. to her. Said 61 for 51.

Series 4

♂ Nov. 22

General symbol for The Work until ☉ enters ♎ No. 33 Phallus of Earth

Series 5

☉ Nov. 23

Attitude to take re Police and Carte d'identité.

Nov. 23 8 P.M.

Resume and farewell to Symbols of the Yi for the time being.

For the time being I am confused. My first attempts seemed clear enough, but I have made just several too many. There is really only one answer for all the questions.

W O R K!

W O R K without lust of result!

L U R K, W I T H D R A W!

And forget the whole set of divinations.

I close the book.

=====

Note Dec. 10. I did so and wrapped it up in a paper with the following label:

“To be left alone till I am typing my diaries.

AN EXAMPLE OF BRAVADO, LUST OF RESULT and all the rest of them.”

But in typing, I find it is worse than all that.

## POSTSCRIPT

It is only fitting we finish off this short work by adding a few extracts of Leah's letters to demonstrate her state of mind at the end of this period. She did start a new diary, intriguingly entitled "Diary of...? known on Earth as Leah Hirsig," but it so far remains unpublished. After Norman Mudd returned to London, Leah wrote to him December 14, 1924:

I recover from one go of depression to pull myself together, go out, and come home with a worse one. Went to the Dôme last night and was nicely cut by all the respectable people: the only ones who spoke to me were so drunk that they couldn't see how very lovely I looked in my black and gold dress and my cape dyed black to match. I came home utterly disgusted and at a loss of 20 francs which I paid to a stupid drunk to whom I had owed it for nearly three years, and in a way that did not suit me. I hope it kills him, the low swine. I also kissed two or three others very passionately and disgusted my sane friends the more. May I know of what is going on in London?

And again on December 16:

The only thing that I cannot see is how I can go on my own when I am constantly waiting to be called<sup>1</sup>—hold myself in readiness to leave anything I start at a moment's notice. And this I cannot harmonize with ordinary everyday life and problem of getting cash or far more serious, getting a magical partner *pro tem*. I decide very definitely to do something—and then it ends by my saying, "What's the use of doing anything? Nothing will come of it." I am evidently not made to creating anything but chaos within myself. Went to the Dôme last night and also Saturday—nothing but a bunch of rotters there. Nina<sup>2</sup> asked for you. Do you realize that I have not seen a soul, except Norman Hall<sup>3</sup> (3 brief visits), V.I.<sup>4</sup> and yourself in the last three months? And I cannot seem to make a link of any sort with anything that looks like a human being. Everyone else has a girl of his own—there seems to be no place for me anywhere. That is of course my natural way. But now it is acute for the reason that I have not the wherewith to go among the herd. I am alone if ever mortal was. And yet bound hand and foot.

Later, January 6, 1925:

No word from you for a long time. I too have been too busy to write, as I am the maid of all work in a dirty little restaurant in Montparnasse—200

---

<sup>1</sup> By Crowley.

<sup>2</sup> Nina Hamnett. See p. 69.

<sup>3</sup> Note Leah previously alluded to him as Noble Hall.

<sup>4</sup> Ida Crooke. See p. 127.

francs a month and my keep. My hands are swollen and numb from scrubbing pans and dirty marble slabs but I grasped the chance and three days of preparation (the place is not yet opened) have got me so accustomed to dirty water that I shall be loathe to part with the job. I do not for a moment suppose that I can keep it as the gossips will begin to tell my patroness my history. A long letter from Astrid<sup>1</sup> last mail—saying she will send me the money to come to Tunis as soon as she gets some—Norman Hall I hope to see today but I think he has fled Paris. He cannot pay for this apartment—rent is due on the 15th—284 francs.

January 20:

You advised me to keep “that job” till I was sure of getting to Tunis. I don’t suppose you know what it means to wash dishes, carry coal and wine from the cellar, peel vegetables and serve 70 people a day, etc. etc. (13 hours per day generally). I held it for a fortnight and as this flat is mine for another 3 months and I spent two days in bed as a result of my fortnight’s activities, I did not go back. Crazy letter from V.I. saying she is barred from sending me the 1,000 francs promised and that I am no doubt supplied plentifully by the “Business Head.”<sup>2</sup> Also that she leaves for Australia the 29th. Hope the ship sinks! Though she would probably trouble the waters for centuries to come. I am cut by everyone.<sup>3</sup> It’s not hurting me in the least tho’ I’d like to be able to pay the waiter 15 francs which I owe him.

26 of January:

What a Blue Baby you are! Not being a natural mother I don’t know exactly what to do with such a child except to cuddle it more. Consider yourself cuddled and be less blue—till next time, anyway. Left note for Kennedy<sup>4</sup> but he never replies. I’ll storm his bloody hotel till I see him now I am engaged as dishwasher and am free at 2:30 P.M. This cuts out the evening meal which is rather a nuisance. I get so hungry when there’s nothing in the house!

I don’t mind a flogging provided it isn’t a real sadist who does it. I hate sadists—they’re such weaklings, viz., Bill Seabrook<sup>5</sup> and Nina Hamnett, if you please.

As we said in the introduction, hopefully this work will only encourage someone to do a full history of such a remarkable woman, especially after this period. It would be interesting to know what she really did then.

---

<sup>1</sup> Dorothy Olsen, Crowley’s latest Scarlet Woman.

<sup>2</sup> Possibly a reference to Crowley.

<sup>3</sup> At the Dôme which was rather a cliquey place.

<sup>4</sup> Leon Engers Kennedy. See p. 105.

<sup>5</sup> Seabrook (see p. 127) was known for his interest in sadism and beating of women.